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Gleanings of Fifty Years

St. Mary's of Today

GLEANINGS OF FIFTY YEARS

The Sisters of the Holy Names
of
Jesus and Mary

In the Northwest
1859 - 1909

Euntes ibant et flebant, mittentes semina sua.
Venientes autem venient cum exultatione, portantes manipulos suos.

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1909

His Holiness Pope Pius Tenth

Dedicated

TO OUR BELOVED MOTHER MARTIN OF THE ASCENSION, SUPERIOR GENERAL OF THE SISTERS OF THE HOLY NAMES OF JESUS AND MARY.

To whom, as the revered Mother of our Congregation, the hearts of the Sisters of the Province of Oregon turn with reverent gratitude for the never-failing benefits of Fifty Years.

To her who, guarding the covenant of the venerated Mother Mary Rose, lives in our confidence by the wisdom of her counsels and by the breadth of her sympathies, and in our affections by the tenderness of her maternal charity.

The Sisters of the Holy Names
of the Province of Oregon.
Portland, Oregon, May 1, 1909.

Nihil Obstat

EDWIN V. O'HARA,
Censor Deputatus.

Imprimatur

✠ ALEXANDER CHRISTIE,
Archbishop of Oregon.

Portland, Oregon, May 1, 1909.

Preface

Francis Norbert Blanchet! May the people of "The Great Northwest" never forget that glorious name nor cease to honor it. No true history of the "Oregon Country" can be given to the world which neglects to mention him as one of the greatest benefactors of this favored region. He was a providential man, chosen like the apostles of old to be a light-bearer to those who sat in darkness and in the shadow of death. In the graphic pages of these "Gleanings of Fifty Years" the reader is told of the trials and apostolic labors of the pioneer Archbishop of Oregon. To priests and people the writer of this introduction earnestly recommends the careful perusal of this precious volume. Supreme among these blessings which have come to the Oregon Country through Archbishop Blanchet stands the Apostolic work in behalf of Christian Education. Being a worthy successor of the Twelve whom his Divine Master chose in the long-ago to teach the nations, he knew full well that his mission must be largely devoid of permanent results unless proper provisions were made for

religion in the schools. The Sower sowed the seed and he sowed it well. And now, what of the harvest? No one who reads the beautiful and inspiring story as set forth on these pages, can fail to understand how marvelously abundant the harvest has been; and it requires no great degree of prophetic vision to foretell what the annals of the future will relate. At the end of the dark decade extending from 1849 to 1859 there came through "The encircling gloom" a bright and beautiful hope that was destined to be fulfilled by the advent of twelve Sisters of the Holy Names of Jesus and Mary. Had Archbishop Blanchet never done anything for the Northwest except to bring here those twelve devoted nuns he should forever have the gratitude of all the people in this vast region. Among the brightest glories of the Church are the communities of noble women who have consecrated themselves to the cause of Christian Education. Nowhere have grander results been achieved for Catholic Education during the past fifty years than in the Northwest by the Sisters of the Holy Names. God creates the souls of his children and commits them to the care of parents and teachers to perfect the work that He has begun. Their intellects must be developed and made to resemble as far as possible the intellect of the great Creator, so

that they may comprehend the glorious things that are contained in the vast realms of truth. Their wills must be developed and made to resemble as far as possible the will of the great Creator, so that they may love with all their strength and forever the glorious things that are contained in the vast realms of goodness. How beautiful are the far-stretching wheat lands when the golden grain is ready for the reapers! Immeasurably more beautiful are the twenty thousand souls and more that the Sisters of the Holy Names justly claim as their golden harvest in the field of Christian Education, since they came, as a benediction, to the Oregon Country fifty years ago. As we look back to-day through the mists of fifty years we behold you, Sisters of the Holy Names, and those of your Community who have gone before you into eternity fulfilling with Christ-like devotion the glorious heaven-sent task of Christian Education. The twenty thousand souls that have passed through your schools have been a great blessing to this favored land, and the Northwest owes you, on the occasion of your Golden Jubilee, a profound debt of sincere gratitude. Beautiful though it be, it is not the well-earned praise of men that you and yours have labored to win, but the benediction of heaven. With one accord, then, your thousands of true friends,

rejoicing with you in the year of your Golden Jubilee, implore Almighty God to bless you for all that has been done by you for Christian Education. The epoch of hardest struggles for you is passed. A beautiful future lies before you for God and country. The harvest of the last fifty years will appear insignificant when compared with that which the next fifty years will bring.

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CHAPTER FIRST

In the Names of Jesus and Mary

By one of those accidents, on which often depends or seems to depend the success of human endeavors, two bishops at the end of May, 1841, met in the old French city of Marseilles. The one was Mgr Eugene de Mazenod, the other Mgr Ignatius Bourget. The former, illustrious by his ancestry and his rank among the prelates of France, had, twenty-five years previous to this event, founded in his episcopal city a society of missionary priests known as "The Oblates of Mary Immaculate". The latter had lately succeeded to the pastoral charge of the city of Montreal, Canada, as its second bishop. The pressing wants of his vast diocese could be relieved only by a European trip. From Marseilles he was to sail to Rome and it was while awaiting the outgoing vessel to Italy, that he was introduced to Mgr Eugene de Mazenod, with whose works of zeal he was unacquainted. How often the cry of the Canadian bishop's soul had gone forth for more priests to do the Divine Master's work among his widely scattered flock! The Superior General of the young

Society not only listened to the earnest appeal of Bishop Bourget, but promised him a small contingent of Oblate Fathers. After two days that agreement was ratified by the naming of the four missionaries: Fathers Honorat, Lagier, Telmon, and Baudrand, who were destined to raise the banner of Mary Immaculate on many an outpost in the New World.

It is around the first mission of the Oblates on the American Continent that our narrative centers. The Richelieu River, historic in name as well as in associations, is one of those rivers which offer a pleasing alternation of the beautiful and the picturesque; at a point about twenty miles from Montreal, the tourist finds on opposite banks, the typical Canadian villages of Beloeil and St. Hilaire. Towards the close of 1841, the death of the Curé of St. Hilaire occasioned a vacancy in that parish; this place was filled by the lately arrived Oblates of Mary Immaculate.

Hospitality is one of the dominant traits of the Canadian curé, and in Rev. Théopile Durocher of the parish of Beloeil, the type of sacerdotal dignity, it gave an added lustre to the many qualities of heart and mind. The sincerity of his welcome to the new incumbents in the parish of St. Hilaire, was substantiated by a pressing invita-

tion to remain with him until such time as the needed alterations in their presbytery were completed. With him at this time dwelt his aged father and his sister Eulalie; towards the one he exercised his strong filial love, towards the other, the interest of predilection: she was his youngest sister. But Eulalie's girlhood days had passed; the circling years that had brought happiness to her brothers and sisters by confirming them in their vocations in life, had been undecisive for her.

Eulalie's ancestry takes us back to the beginning of Canadian history; the Durochers figure among the valiant men and women who had cast their lives and fortunes with the destinies of New France. On the paternal side, there was the irresistible courage of heroes ever ready for action when the cause of God and country called for defense. On the maternal side, exalted Christian virtue and gentle birth were no less characteristic of Eulalie's mother than of the mothers of many canonized saints. Of a family of ten children, of whom the subject of the present sketch was the youngest, three sons entered the sacred ministry and two daughters consecrated their lives to God in the religious state. It was in the village of St. Antoine, Province of Quebec, on October 6, 1811, that Eulalie Durocher was born.

The Celestial Bridegroom who dwells among the lilies must have found His delight in this privileged soul which from the first dawn of reason turned itself to God as the flower towards the sun. If the true Christian mother would fulfill her Heaven-sent mission, she must be her children's first teacher. Madame Durocher, who had herself received the admirable training of the Ursulines of Quebec, directed her child's early education; how deeply her sweet lessons were implanted in that young heart, the sequel will disclose. The crowning grace of little Eulalie's life—the first sacramental reception of her Eucharistic Lord—was deferred until she should enter the convent. She was accordingly, in her tenth year, sent to the school of the Sisters of the Congregation of Notre Dame, at St. Denis on the Richelieu to prepare for her First Communion and to complete the elementary course of instruction.

Two years passed. The beauty of Eulalie's soul grew as the divine truths grew into it. Was it the radiance of these spiritual endowments which gave her exterior a charm that drew the hearts of her companions to her and that revealed to her teachers the treasure they possessed? At this tender age Eulalie's vocation was determined—she would consecrate herself to a religious life in a teaching

sisterhood. Whilst these visions of her future occupied her thoughts, her frail constitution succumbed and she was compelled to return to her parental home. Twice Mlle Durocher resumed her studies at the convent and twice was she forced to abandon them. Interpreting these trials as a manifestation of God's designs in her, she turned her thoughts toward the Novitiate of the Sisters of the General Hospital of Quebec. At first it seemed as if Heaven sanctioned her choice; she would serve her Divine Saviour in the person of suffering humanity, but illness, "the benign messenger of Providence," again warned her that this was not to be the sphere of her life work. To the timorous soul, these disappointments would have meant dejection, but despondency had no place in the fibre of Eulalie Durocher. Hope beamed in her face and its expression was ever on her lips. Under the home roof, she created for herself a cenacle of prayer and mortification while looking forward to that day when it should please God to direct her steps aright.

The death of her beloved mother at the beginning of 1830 was a fresh severance of her heart from earthly ties; her grief was permeated by the sweetness of sanctity which seemed to surround her like a heavenly atmosphere and flow out from her

in thought, word, and act. She was about to enter the "Dolorous Way" leading to the consummation of her sacrifice. Rev. Théophile Durocher, the new curé of Beloeil, recognizing the advanced age of his father and his complete dependence on Eulalie, insisted on parent and daughter both abandoning the ancestral home and making their abode with him. This was a human act, but one by which God was slowly preparing the way for the accomplishment of His all-wise designs.

A new field of action opened before Mlle Durocher. Here as in her father's home, she daily illustrated the beauty of that self-discipline which she had practiced since her childhood, that affability which won all hearts. Enlightened in her views, energetic in the discharge of her duties, she was well fitted to preside over her brother's household. The veneration for the priests of God manifested in her early childhood deepened with her years and extended itself to all the ceremonies of divine worship as well as to the tasteful adornment of the altars. If she found a delight in beautifying the abode of our Eucharistic Lord, it was not her only one. From her charity sprang her kindness to the children, the poor, and the suffering of the parish. Her happiness lay in making others happy.

It is a talent to know how to utilize talent.

Rev. Father Telmon, the new curé of St. Hilaire, was a man keen in the discernment of character and rigid in his idea of the virtue which makes saints. As a guest in the home of his beneficent neighbor-priest, he had an opportunity to study the daily life of Mlle Durocher. Here was a young woman, rarely gifted, spending her life-energies in the narrow circle of a village parish. Might he not widen the boundary of her activities? Congregations of the Children of Mary were as yet unknown in Canada. Rev. Father Telmon saw the possibilities of their being established and measured their benefits. During the course of a retreat given at this time at Beloeil, he graphically outlined their spiritual advantages. The Sodality was canonically established of which Eulalie was unanimously elected Directress and Mlle Mélodie Dufresne, Assistant. This new organization, a departure from old-time traditions, met with opposition. The zealous Directress, unmoved by censure, taught by her own example the strength of peace and charity in calming agitation. Mgr Bourget was watching the gradual development of the congregation of the Children of Mary. He recognized the fitness of Mlle Durocher for her position and the wholesome influence which she exerted over the sodalists.

The Oblates were earnestly responding to the call of Mgr Bourget, but in the rural parishes they deplored the scarcity of convent schools; this anxiety also weighed heavily on the mind of the Bishop. How to avert the consequences to religion and social life that must result from this lack of Christian education was a question of the hour. A happy thought came to the mind of Rev. Father Telmon. He was about to return to his native France to attend the General Chapter of his Order. Why not procure a colony of religious from a teaching Congregation, "The Sisters of the Holy Names of Jesus and Mary," that had, some years before, been founded at Marseilles by Mgr Eugene de Mazenod? Mlle Durocher became a party to the confidence of the Superior of the Oblates. The shadows one by one were being lifted—her star of hope shone more brightly.

The zealous Bishop of Montreal heard with enthusiasm the double project of Rev. Father Telmon to open a Novitiate of their Order in Canada and to secure the Sisters of the Holy Names from France; steps were taken to materialize both plans. As the village of St. Hilaire did not offer advantages for the proposed foundations, Longueuil, in the Province of Quebec, was determined upon for the purpose by the Diocesan

Prelate. Negotiations were immediately begun with the curé of that Parish; separate and suitable quarters were provided for the Novitiate of the Oblates and the school building for the new Sisterhood. While these preparations were in progress, tidings were received from Rev. Father Telmon at Marseilles conveying the negative answer of the Sisters of the Holy Names; they argued distance from France and fewness of subjects.

On his return to Montreal, the Reverend Delegate of the Oblates hastened to lay a detailed account of his transactions before Bishop Bourget. Disappointment could not quench the hope which burned in the heart of the zealous Prelate, and before the interview ended, Father Telmon was entrusted with the task of fitting Mlle Durocher for the foundation of a community in Longueuil. The crisis in her life was reached. How long and ardently had her wearied soul sighed for rest! Was it now to be withheld? Girding on the armor of strong resolve, she prepared to yield implicitly to the guidance of her director. In what manner his plans would materialize she knew not, but she felt God was with him—this was enough. Rev. Théophile Durocher was the first to whom she revealed the project. He, who since her mother's death, had lavished on her a devoted affection,

became in a moment a stern rebuker: he ridiculed her ambition to found a community, he overwhelmed her with reproaches both in public and in private. At this time, when her soul was rent with anguish, her venerable father's pleadings added to it a fresh wound. He was nearing the tomb, he had prayed that she, his child of predilection, might receive his last sigh: the accents of that faltering voice echoed and re-echoed in her heart —but the higher call was to be obeyed. Another opponent to her decision was found in Rev. Eusebe Durocher, who about this time was preparing to enter the new Novitiate of the Oblates at Longueuil. He could not consistently condemn his sister's wish to become a religious; but he urged her to enter the Novitiate of the Gray Nuns of Montreal, or some convent which had stood the test of years. Mlle Durocher heard his words as the counsel of a devoted brother; she would now ask his advice in the tribunal of penance. What was her surprise to receive this answer: "You will sanctify your soul in the Community of the Gray Nuns, but the good which you will there accomplish will be but a shadow of that to be effected in Longueuil: prepare yourself for trials of all kinds."

Mlle Durocher went to Longueuil on the occasion of her Reverend Brother's religious profession. There she met His Lordship Bishop Bourget, to whom she expressed her readiness to accede to his wishes, and he urged immediate action. To her believing heart, these happenings were so many indications that God willed the foundation. Her future way was to lead through the gate of absolute sacrifice, but she did not hesitate. On October 28, 1843, accompanied by Mlle Mélodie Dufresne, she turned her face towards Longueuil. The third of the trio, Mlle Henriette Céré, who had volunteered herself for the new Congregation, was awaiting their arrival. She had, for several years, with her sister, Mlle Emélie, conducted a private boarding and day school for young girls in a small building of two stories, the property of the parish. In colonial days, the superstructure of these same foundations had been a fortress from which the brave Canadians defended themselves against the savage Iroquois. How significant of the purpose it was about to serve! In the souls of these three frail women, there was the heroism inspired by a sublime motive, the strength that is of God. Did their spiritual vision ever catch a glimpse of the far reaching power they were to create, of the legions of loyal hearts that would

one day reverently proclaim "Jesus and Mary, my strength and my glory"?

Bishop Bourget was not a reactionary: his zeal for human souls required promptness of execution. To the Oblates of Mary Immaculate was at once confided the direction of the three aspirants, Rev. Father Allard being appointed Master of Novices. Like most institutions bearing the seal of Heaven's sanction, this one was inaugurated in the solitude of holy retreat, at the close of which, November 1, 1843, the daily rule of religious life was adopted, and offices were assigned to the three postulants. Mlle Emelie Céré, as a secular, retained her place in the school as did also the domestic who had previously been employed in that capacity. The number of pupils entered as boarders, at this date, was thirteen; there was also a goodly number of externs.

While the little trio in their Bethlehem were practicing silently and humbly the rule prescribed by their Master of Novices, while they were heroically suffering from the discomforts of their cramped quarters and from the privations incident to a depleted treasury, their absolute trust in Divine Providence was being answered by an increase of candidates for the proposed Congregation. Their generous spirit of abnegation appealed to the

heart of a young girl of nineteen years, whom the "interior voice" called to the religious life. Mlle Salomé Martin of Canadian and Scotch ancestry, living with her widowed mother in the village of St. Philippe, heard with enthusiasm the narrative of the "new foundation." The thought of entering a community in its formative stage, where sacrifices came unsought, appealed to her. On November 15, 1843, Mlle Martin with three other aspirants, was warmly welcomed to the "little world," to share its blessings, joys, and hardships. Ardent, generous, and of heroic mould, Mlle Martin found her ideal in Mlle Durocher whose charming and refined dignity of manner was not at variance with eminent sanctity.

The future Congregation was to be exclusively an educational one: in this intent, it was necessary from the beginning that subjects be prepared to fill the dual end of the Institute: a normal class for the teachers dates back to the organization of the Sisterhood. No sooner had the class-rooms been vacated than the humble benches had another set of occupants who were daily taught by Rev. Father Allard; the most assiduous in preparation, though at times, owing to the pressure of duties, the least prepared, was Mlle Durocher. Mlle Dufresne had taught art, her taste was refined,

enhanced by a distinctive originality. Mlle Céré had acquired the reputation of an able instructor. Even in its inception the little convent school inspired confidence in its patrons. Rev. Father Allard was earnest in every detail of his work. He was eminent as a scholar and skilled, above all, in the science of the saints. To lay the foundation of solid virtue in his three postulants, he imposed upon them trials which might have disheartened souls less practiced in self-denial. The first four months of probation were nearing an end. The Three Foundresses had thus far worn their secular dress. Now arose the question of the religious costume. It was eventually agreed upon that, since the title of "Sisters of the Holy Names of Jesus and Mary" was to be that of the new Congregation and since the "Constitutions" of the Marseilles Community were to be adopted, their religious costume should be the same.

Memorable was the scene in the Convent of Longueuil on the morning of February 28, 1844. The lowly chapel, 11x12 feet, had the stir of ceremony without the pomp: a crucifix and a plain white statue of Mary Immaculate were its only adornments. Closely crowded in the recess of the room was the small band of boarding-pupils. His Lordship, Bishop Bourget, accompanied by Rev.

Father Honorat, present Superior of the Oblates, Rev. Father Allard, Master of Novices, and Rev. Théophile Durocher had arrived. The Three Foundresses knelt at the feet of the venerable Bishop and voiced their united petition to be clothed with the religious habit. How near God seemed to them at that moment! Had not His holy will made that moment possible? The emotions of the officiating Prelate were as deep as his words were eloquent. It was truly a day which the Lord had made! In these humble women were the triumphs of God's all-wise designs; for, at that moment his mental-picture of the Institute was not as the tiny mustard seed, but as the tree filling the land. He encouraged them as the first daughters of the Congregation of the Sisters of the Holy Names of Jesus and Mary to dedicate their lives to the glorious apostolate of making these blessed names known and loved. Mlle Eulalie Durocher as Sister Mary Rose, Mlle Mélodie Dufresne as Sister Mary Agnes, and Mlle Henriette Céré as Sister Mary Madeleine, were to be the foundation stones on which the edifice of the Congregation was to rest.

So long as "The Three Foundresses" banded in the work of education impressed the outer world as seculars, their daily life passed unnoticed; but

the event of the religious reception made evident the contemplated Sisterhood. A storm of raillery and opposition burst forth; but, ere it had spent its violence, another voice had been heard amid the tempest, the voice of the meek and humble Saviour, calling souls to follow Him. The succeeding months were marked by the entry of several promising subjects. Among these accessions was one whose devoted attachment for Sister Mary Rose dated back to the Congregation days at Beloeil. At the time of the latter's departure from the home of Rev. Théophile Durocher for Longueuil Mlle Davignon would have been the third of the group, had not her mother interposed. It was not until March 25, 1844, that she was privileged to enter the humble Bethlehem of the Institute to which her call became a benediction. Numbers and their needs were daily increasing. The development of their educational work and the attendance at their boarding school, restricted by limited quarters, were questions which awoke the keen anxieties of the Foundresses. A kindlier sentiment pervaded the atmosphere at Longueuil; a loving Providence was watching His own, and the trustees of the parish were the first to give evidence of this changed feeling. They announced their determination to adapt "L'hotel Roussel" to the

leadership of Very Rev. J. B. Brouillet. The voyage was unmarked by the eventful incidents of that of 1859, but, as day succeeded day, more profound became the travelers' impression that the separation from their native Canada would be long, that each kindred tie would be renewed only in eternity's unfading day.

"Pray, hope, and wait" had become the motto of the Oregon pioneer sisters. The prolonged silence of Mother Theresa of Jesus and of the religious family circle at Hochelaga was explained by the joyful tidings conveyed to the Sisters through the Portland daily paper—"twenty-eight sisters" were among the passengers on the incoming vessel from San Francisco. Who were the personnel of the expected band was a matter of lively conjecture. Rev. Z. Poulin and Rev. F. Malo volunteered kindly service in keeping vigils at the steamer dock throughout the night, but the anxiously looked-for boat did not arrive until the early morning of July 23rd. There are sanctuaries of joy, as well as of sorrow, too sacred for the stranger's tread, so of that reunion we may not write. To the first twelve sisters, the presence of their Superior General and Mother Veronica of the Crucifix, was as "the benediction that follows after prayer." The bloom, the fragrance, and the fresh-

hope of accepting the Indian school when circumstances favored such an opening.

The time and place of a ruler, in the life of a nation, is marked by the unerring hand of an all-wise Providence, and these infinite designs are no less strikingly evident in the life of religious organizations, which are but the world in miniature. Mother Theresa of Jesus holds a unique position in the history of the Congregation of the Sisters of the Holy Names of Jesus and Mary. She was a woman of distinctive individuality, of keen intellect, of broad views, fearless in her attempts and equally fearless in execution; but generous and sympathetic. Like a Mother Duchesne, she would have gone to the farthest end of the world to save souls. It required the valiant woman, "who hath put her hand to strong things" to determine the foundation of the Oregon Province of the Sisters of the Holy Names in 1859. As one of the results of her Western tour, we shall find another band of her sisters arriving in the Golden State in 1868, and in the same year a little colony planted on the Island of Key West, off the south coast of Florida. Somewhere from an old and faded manuscript was gleaned the thought: "The Sisters of the Holy Names have planted the banner of Jesus and Mary on the four outposts of North America."

All this, and more, did Mother Theresa of Jesus, the apostolic woman, accomplish for the Divine Master's cause and the glory of her Congregation.

The Superior General and her two companions were soon to depart from Oregon. It was generally known by the Community and the friends of the Academy that Mother Alphonse, who had been superior since the foundation of St. Mary's, was one of the two. Her health, seriously impaired by overwork in her responsible office, demanded rest from labor. The thought had not occurred to any one of the twenty-three sisters that Mother Veronica of the Crucifix was the other. It could not be that they were to be deprived of their venerated mother, by nature compassionate and tender-hearted, by rank and dignity, allied to all that was noblest and strongest in the Congregation, and in heartiest sympathy with the work of the Oregon Province. Could it be that the bright expectations kindled in every heart must vanish in the gloom of the nearing departure? Mother Theresa was deeply touched by the entreaties of her religious daughters, but she was powerless to effect this appointment, which needed the approval of Bishop Bourget and the General Council. A promise, however, was held out that Mother Veronica would return to her

Oregon daughters; Sister Mary Dolores was to exercise the superiority pro tem.

The obedience for the ensuing scholastic year, 1863-1864, had been given by the Superior General on the evening of August 16th. Sister Mary of the Sacred Heart, Sister Mary of Calvary, and Sister Mary Florentine were to be the foundresses of the intended Academy at Salem. A maxim of those early years was, "A religious should be always ready." True to this principle of prompt and simple obedience, the anxious sisters, who had not recovered from the surprising announcement of the preceding night, set out for Salem. They traveled by private conveyance and on the second day reached their future home. Through the foresight of Rev. L. Dieleman, they were kindly welcomed and hospitably entertained by Mr. and Mrs. M. H. Dimick, of the Mansion House, and Mr. and Mrs. John F. Bell. Salem is the seat of the Methodist pioneer institution of learning, "The Willamette University." It was not to be expected that this dominant sect of the Capital of Oregon would look with favor on the establishment of a Catholic Academy. But there was another non-Catholic element to whom the Convent school strongly appealed, this was composed of people from the south and southwest sections of our country, who,

in their earlier lives had been placed in touch with the wholesome and elevating atmosphere of kindred institutions. The Masons wished to extend their occupancy of the Hall, the sisters were equally desirous to see the premises vacated, so that the needed extension and repairs of the building might not cause a delay in the opening of the new institution. After some difficulty, the sisters found themselves in possession of their new home. The dedication of the building to its new purpose was not deferred. The curiosity and interest centered in the work of transforming a Masonic Hall into a convent were active agencies in making known the title of the school: "Academy of the Sacred Heart." The poverty of the little Community was to its members a happy presage of multiplied blessings. To Rev. Father Dieleman it was evident that he must support, encourage and guide the sisters during initiative years. Having secured an extended term of credit for the Academy from a few of the principal business houses, for the furnishings of the boarding and day school, he next turned his attention to the raising of a fund to aid in meetings the expenses incurred. In this, Father Dieleman was likewise successful. The Academy of the Sacred Heart opened its doors to students on September 7, 1863. Eighty day-students were enrolled

during the first week. The resident students registered were six in number. Patrons and friends of the Institution were elated at this success, which they pronounced phenomenal. But three sisters were insufficient to meet the many duties of this growing Institution. Sister Mary of the Sacred Heart, the Superior, presided alternately in the parlor and in the kitchen, Sister Mary of Calvary taught the advanced classes and music, Sister Mary Florentine, the intermediate and primary classes. Sister Mary Agatha came from St. Mary's in answer to an earnest appeal for help; this devoted sister, the amiable Martha, was "busy about many things" in her eagerness to contribute a useful share of service to the young establishment. The satisfactory results shown by the girls' classes, induced patrons to petition the Sister Superior for a teacher for their boys. The authorities at Portland doubted whether such a department could be maintained in the school's limited quarters. However, Sister Mary Angel Guardian, who had arrived at Salem as a teacher of music, of drawing and of painting, assumed charge of the boys. The increased attendance in the boarding school forced the sisters to discontinue, after a short time, this work so necessary in the formative stage of a Catholic parish. Previous to the arrival of the sisters in Salem,

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the Holy Sacrifice of the Mass had been celebrated every Sunday in a private house. This modern Bethlehem soon gave way to a sanctuary more worthy of our Divine Lord's eucharistic presence, the convent chapel. Within its narrow enclosure, Christmas was solemnized for the first time in the Capital of Oregon. The adoring worshipers, limited to the five sisters and the representatives of the few Catholic families of Salem, like the shepherds of old, received the first blessings of the Infant King.

The Academy of the Sacred Heart enjoyed a full measure of confidence from its patrons, regardless of sect. This was an important element in developing its healthy and steady growth. In the late sixties and early seventies, its extended range of patronage comprised all that part of Oregon between Salem and Roseburg for the State Schools of Eugene and Corvallis did not exist. The crowded condition of the building and its nearness to the business district of the city, induced the Sisters to purchase a more elevated tract of land adjoining the Catholic Church which had just been completed. This purchase, dated March 17, 1864, was made from Judge Boisé for the sum of four thousand dollars.

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But it is time to return to St. Mary's, Portland, where events of importance claim our attention. Mother Theresa of Jesus had not promised recruits in vain. As unexpected as Mother Veronica's first arrival was her return to Oregon. The solemn stillness of the midnight hour of March 26, 1864, was disturbed by some one endeavoring to force an entrance into the Academy. Momentary fright gave way to rejoicing when it was found that the invaders were Mother Veronica, Sister Mary of the Assumption, Sister Mary Françoise, and Sister Mary Blandina. To sustain the primitive spirit of the Congregation, to flourish as the fruit-laden branch of the parent tree, and to feel that the family unit was upheld by one whose mind was enriched by the experience of multiplied years and whose sympathies had been broadened by the test of many personal sorrows were the motives which made the Oregon Sisters desire the superiorship of Mother Veronica of the Crucifix. The mingled concert of prayer, of sighs, and hopes had been answered.

During her official visit to Oregon, Mother Theresa of Jesus had promised Rev. L. Vermeersch that a school would be opened at The Dalles in the autumn of 1864. On the same tract of land as the church which had been built in 1861 stood

a frame building. This house, through the kindness of the Rev. Rector and the co-operation of several ladies of the parish, was put in readiness for the occupancy of Sister Mary Francis of Assisium, Superior, Sister Mary Francis Xavier, Sister Mary Arsenius and Sister Mary Agatha. On the evening of August 19th, Rev. L. Vermeersch was at the boat landing to extend a cordial welcome to the religious and to conduct them to their future home which they found neat and inviting. Hardly had the Sisters become a part of the parish when aid came from an unexpected source: the ladies presented them with a purse of four hundred dollars, the proceeds of a social held for the benefit of the new school. Unlike the previous foundations in Oregon, the "Convent of Mary Immaculate" did not pass through an era of privation and hardship. This was averted, not that greater resources were at the disposition of the Community, but because the benevolent patrons of the school anticipated the wants of the Sisters and generously supplied them.

The tourist traveling up the Columbia River finds himself enchanted with the magnificence of the scenery, but as he nears "The Dalles" the picturesque gradually merges into barren ruggedness. The lava rocks, now rising in bluffs, now scattered

over the plain, are not pleasing features to contemplate especially on an August day when the temperature rises over 110°. It was here, where Nature's gifts seemed so sparingly diffused, that the Sisters of the Holy Names reaped the earliest fruits of their labor. At the close of the first scholastic year one hundred and forty-three day pupils had been enrolled; of this number eighty-one were girls and sixty-two boys.

Rev. L. Vermeersch had been called to another field of labor and succeeded by Rev. L. Dieleman; and the latter in turn had been replaced by Rev. P. Mackin. In 1871, the Community purchased four lots situated opposite the church. Through the kindness of the Rev. Rector a loaned capital was supplied sufficient to meet the expenses incurred in the purchase of the land and in the extension of the building. The anxieties of meeting the indebtedness were spared the Sisters. The people of the parish were wont to regard the convent, its successes, and its trials as a part of their common responsibility and interest. No debt was permitted to rest on their Academy when their personal exertions could remove it.

Mother Veronica of the Crucifix divided her time between relieving the spiritual needs of her Sisters and responding to the many demands of the Ore-

gon houses. Her first and greatest solicitude was that the temporal concerns should not overshadow the all-important duty of the religious, "the care of her own soul." As a "living rule" she went from house to house regulating duties and tempering undue zeal. Where she passed, souls grew stronger in their aspirations for that which is of God. The years had been so full of toil and pressing wants that no one had entered seriously into the task of providing for the future expansion of the houses still less of effecting a legal organization. In Portland, the property of the Community was limited to the Academy site. Adjoining this on the south were five lots which in 1865 were secured for $2000. The hope that Mill Street would not be extended was frustrated within the same year as the purchase, for the City Council passed an ordinance for the opening of the same street and the grading of Fourth and Market Streets. A transfer of the five lots was made to Archbishop Blanchet in 1866 for the amount paid for them. The block owned by Hon. L. F. Grover, bounded by Fifth, Sixth, Market and Mill Streets, was purchased by the Sisters in 1866 for $4000. The grading of the streets necessitated the building of the rustic stone wall which entailed an expense of $3000. Since the arrival of the Sisters in 1859,

all the property acquired was held individually in the name of the Superior. An act of incorporation was legally drawn up and entered in the office of the Secretary of State. The document dated December 20, 1866, was signed by the members of the executive board, Mother Veronica of the Crucifix, Sister Mary Dolores, and Sister Mary Margaret. The estimated value of the real estate of the Corporation at the time was $10,000.

In the early months of 1865, Rev. F. X. Blanchet, a nephew of Archbishop Blanchet, wrote to Mother Veronica asking her to establish a convent school in Jacksonville, a town of Southern Oregon, at a distance of three hundred and sixty miles from Portland. The request was referred to the Mother House of the Congregation. In response to this appeal, four Sisters were sent from Montreal, Sister Mary Praxedes, Sister Mary Patrick, Sister Mary Henry, and Sister Mary Zotique. Sister Mary Dolores was appointed Superior pro tem of the new school which was placed under the patronage of our Heavenly Mother, Sister Mary Febronia and Sister Mary Zotique completed the little band of three. On August 11, 1865, the Foundresses of Jacksonville accompanied by Rev. F. X. Blanchet, set out from Portland. The journey was one of six days. In our era of

Pullman-car comfort, we do not understand the meaning of five days of constant travel in a stage. The Sisters who labored on the Oregon and Idaho frontiers had many interesting experiences to relate of their stage trips, of the inns were food was served and fresh relays of horses secured, and of the adventures, which on many occasions well-nigh proved fatal.

The Sisters on their arrival at Jacksonville were hospitably welcomed by Mrs. P. Donegan, Madame Hoult and Mrs. Horne, three devoted friends of Father Blanchet. These kind ladies had placed the humble convent in readiness for immediate occupancy. During the first scholastic year the register showed an entry of twelve resident students and thirty-three day-students. In 1868, the Community bought the home of Mr. James T. Drum, which in later years was considerably enlarged by additions. The little town nestled among the vine-clad hills, had a warm-hearted population, among whom Rev. F. X. Blanchet moved as father and friend. In every home, irrespective of the creed of its inmates, he was a welcome guest. The work of the Sisters was appreciated and the influence they exerted was acknowledged even by the ministers of the different sects. Any request for aid made from the Sisters met a hearty response from their many

friends, but there were wants and sacrifices which each heart keenly felt but which were never voiced to the outside world. There was a longing for their dear Home center, for the sympathy of their sister-religious. Every year had its lights and shadows, for the first half was one of anticipation for dear Mother Veronica's official visit and the second half was one of that sense of loneliness which follows the departure of dear ones. The field of Rev. F. X. Blanchet's priestly zeal embraced an extensive territory whose visitation led to an enforced absence of several weeks at a time. It was thus that many spiritual privations came to the isolated community of Jacksonville.

How things peculiarly human may subserve the designs of Providence was strongly manifest in the foundation made by the Sisters of the Holy Names in far-away Idaho. Archbishop Blanchet had a design for the fulfillment of which he counted on the co-operation of the Community. On this, as on many other occasions, he did not stop to consider the difficulties attending the undertaking, nor the self-denial he imposed on the two Sisters who would be chosen for the trip to Idaho. Rev. Z. Poulin administered to the spiritual needs of the Idaho missions. The two religious set out in the month of August, 1867. During their stay in

field of labor to secure the services of a teaching Community of Nuns. The zealous Bishop of Montreal was touched by the earnest appeal of his brother Prelate. Before his mental vision passed the Sisterhoods of his diocese. Hastily summoning his distinguished guest, they set out for Longueuil and laid the enterprise before the Superior General and her Council. To the ardent Mother Theresa, the proposed apostolate was an answer to "hope deferred". How often had not the fire of her youthful zeal been stirred by the touching recitals of the missionaries of the Northwest! It seemed as if the way were now opened for the fulfillment of her life-long wish. It was the hour of Providence and should not her Congregation concur in sowing the sacrificial seed in that far-off region? The matter was referred to the General Council of the Congregation for a final decision. On June 22, 1859, Archbishop Blanchet received with grateful enthusiasm the promise of twelve sisters to found a Convent of the Sisters of the Holy Names of Jesus and Mary at Portland, Oregon. Three months were to be allowed for the preparation of the missionary band. The Institute at this date counted 73 professed sisters, 18 novices, and 10 postulants.

CHAPTER SECOND

The Apostolate of Most Rev. Francis Norbert Blanchet

There are nations whose destiny it has been to bridge seas and continents by an influence fruitful in spreading religion and civilization; the faith of the Iroquois, purchased by the blood of the saintly Jogues and his brother martyrs, the preservation of that same divine gift among the French of Canada, through a heroism no less sublime, became "the seed of Christianity" on the shores of the distant Pacific.

Canadian voyageurs were found in the three expeditions of Lewis and Clark in 1805, of John Jacob Astor in 1810, and of Captain Hunt in 1811. Iroquois and Canadian traders and trappers were largely employed by the Hudson Bay Company and the Northwestern Company. They jointly became the heralds of the Cross in the Pacific Northwest. By association with them the Flathead tribe came to know "the white-man's God" and to learn of the peaceful mission of the "Blackrobe" long before these red men had seen a priest. The coming of Father De Smet, in 1840, to the Rocky

Mountain section of our country, was an answer to the oft repeated demand made by them to Bishop Rosati of St. Louis, Missouri.

In 1824, Doctor John McLoughlin, the chief factor of the Hudson Bay Company's forts in the Northwest, was appointed its governor, with his headquarters at Fort Vancouver, Washington Territory. He is described by his biographers, as a man of commanding presence, of strict integrity of character, and of sound judgment, as the friend and arbiter of the whites and Indians. Under his control, the Hudson Bay Company prospered. That his solicitude for his employees extended beyond their term of service under him, is evidenced by his humane conduct toward those who, having acquired land grants in the Willamette Valley, received from him provisions for their maintenance and implements for the cultivation of their farms. These Canadian settlers, who had carried through their checkered lives a touching adherence to the teachings of the holy faith of their ancestors, early realized the need of missionaries to minister to their own and their families' wants. In 1834 and 1835 petitions setting forth their spiritual needs, reached the Right Rev. J. N. Provencher, missionary bishop in the Northwest. This Prelate's reply was a regretful explanation of his own scarcity of

priests with a promise to refer the request to Right Rev. Joseph Signay, Bishop of Quebec, whose jurisdiction extended over the Oregon Country. The Hudson Bay Company's Canoes, manned by Canadian voyageurs, furnished the only facilities for transportation between Quebec and Oregon, other than a long sea voyage. Bishop Signay entered earnestly into the plan of sending two priests to his fellow-countrymen. The question of providing passage for two missionaries was referred by Sir George Simpson, Governor of the Hudson Bay Company in the interior, to the London Council. The design of the Bishops was to establish a mission in the Willamette Valley, which measure was strenuously opposed by the Company, this body alleging as a reason for their difference of opinion, the disputed sovereignty of the Oregon Country. An assurance was exacted from the ecclesiastical authority that the future mission would not be located on the south bank of the Columbia River, but at Cowlitz Portage on the north bank.

Of undaunted spirit, heedless of earthly reward, true seeker of human souls must he be, who would be appointed to direct the missionary work of the Pacific Northwest! Bishop Signay cared for his Divine Master's cause as zealously in those far-off regions, as in the more immediate sections of his

diocese; he reflected seriously and chose wisely. The Parish of Les Cedres of the District of Montreal, on the St. Lawrence, was at this time directed by Rev. Francis Norbert Blanchet. His priestly life had its never ending struggles, barriers appeared at every turn, and it seemed his life-mission to save and bless souls. When a pestilence decimated his people in 1832, he stood for comforter, physician, and priest in his generous devotedness to the plague-stricken. To this apostolic priest, Bishop Signay sent a letter and instructions bearing the date, April 17, 1838, naming him Vicar General of the "Missions of Oregon." His companion, Rev. Modeste Demers, then in the Red River country, had received his appointment some time previous to this date.

The long and perilous journey of Vicar General Blanchet began May 3, 1838. The express boat of the Hudson Bay Company, a light bark canoe, accompanied by the Chief Trader and his men, gave passage to the missionary. From Lachine the hazardous trip to the Red River was made partly by light boats and the land travel, by relays of horses. On July 10th, being joined by Rev. Modeste Demers, the companion of his future labors, he again started westward. Without anticipating the results of the missionaries' successes,

let it be said that the various Indian tribes welcomed the blackgowns as the long-expected ones and lent an attentive ear to their new teachers. The Indian, by nature a nomad, had ample opportunities during his wanderings, to announce these good tidings, so that the little wave of the divine word set in motion, radiated into widening circles under the eye of God who blessed it. At the different forts, the missionaries celebrated the Holy Sacrifice of the Mass, gave instructions and dispensed the blessings of the sacraments to many white settlers who had been deprived of them through many years.

Toiling onward and upward, casting the heavenly seed as they journeyed, Father Blanchet and Father Demers reached the crest of the Rocky Mountains. Who that has traveled through the Selkirk Rockies in our day, has not tried to recall in imagination, the countless ages during which no human voice ever resounded through these virgin solitudes! Emotions, far more sublime, must have filled those two hearts ever turned towards God and the salvation of souls. It may be that a vision of that other Mount which witnessed the beginning of the Great Perpetual Sacrifice passed before their minds. At all events the idea conceived was in keeping with the solemnity of the place—the summit of the

Rocky Mountains—could there be a grander altar? Here it was that the Vicar General offered the Holy Sacrifice of the Mass on Wednesday, October 10th, as the first rays of the rising sun gilded the mountain tops and consecrated this great Western mountain system to its Omnipotent Creator. On Saturday, October 13th, the missionaries and their fellow-travelers first set foot on Oregon soil. Like Columbus taking possession of the New World, Rev. F. N. Blanchet and Rev. Modeste Demers fell on their knees, embraced the soil, and dedicated themselves and their future labors to the divine apostolate. This consecration was renewed on the following day, when Rev. Modeste Demers offered the Holy Sacrifice of the Mass at Big Bend on the Columbia River, the first time in the Oregon Country.

Dangers far greater than any yet encountered, were before them. The Columbia surpasses the other great rivers of America in the strange intermingling of opposite features. The placid flow of the current is broken in its upper course by turbulent rapids, whirlpools, and furious falls taxing the experience of the boatmen who piloted the canoes, which at times were replaced by barges rowed by eight men. The delay at the different forts of the Company was thankfully utilized by the two mis-

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sionaries, who, during these intervals of rest, catechized the Indians and gave spiritual comfort to the Catholics whom they chanced to meet. The flotilla touched land at Fort Vancouver, Washington Territory, November 18, 1838. Sir James Douglas, representing Dr. John McLoughlin, then in England, extended a royal welcome to the Vicar General and his companion, and claimed them as his guests. A delegation of the Canadians who had so earnestly petitioned Bishop Provencher for priests, were among the first to voice their greetings and thankfulness to the two ecclesiastics who had journeyed so far to answer their appeal. There was excitement at the Fort: the coming of the priests had been heralded by previous arrivals; to the Catholics, this was a happy augury of the dominion of Holy Church in their exile-land; to the missionaries through whose heart surged conflicting emotions, came the realization that upon two weak instruments of God's Providence rested responsibilities, well-nigh overwhelming in their magnitude. No time, however, was lost in estimating possible successes and equally possible failures. Through the unfeigned courtesy of Sir James Douglas, the Vicar General and his Brother-priest held the keys of the Fort. A few days after their arrival they had completed the census of the men,

women, and children. To instruct the native Indians it was necessary to learn the Chinook dialect, a task which was accomplishel by Father Demers in a few weeks. Prayers and canticles in their own tongue became the heritage of the wandering red men who, delighted with their newly found spiritual gifts, were as happy to transmit as they had been to receive them.

The salutary results which crowned the humble sowings of Catholicity in this rugged field of labor were gratifying to the two humble apostles of the Divine Master. Catholics, for years deprived of the exercise of their religious duties, responded with an edifying willingness; the red men eagerly came to hear of "the unknown God"; a spirit of inquiry was awakened in thinking minds, while prejudices deep-seated and, as it were, ingrained in the mental fibre of many, yielded to the unpretentious arguments of the missionaries who daily instanced in their own lives the faith they so zealously expounded. The little Catholic colony at Vancouver was now in an organized condition. Vicar General Blanchet, no longer able to withstand the pressing invitation of the Canadians in the Willamette Valley, set out in the canoes equipped for the journey. Since 1834, encouraged by Bishop Provencher's replies, they had built a log church, 30x70

feet, on the east bank of the River. Their long night of disappointment had at length found its day. The Feast of the Epiphany, 1839, witnessed the French settlers assisting at the Holy Sacrifice of the Mass—a privilege which had not been theirs during twenty, thirty, and even forty years. In their pious eagerness to lose no part of the Mission some pitched their tents around the church, thus giving shelter to themselves and their families. It was indeed January, but with a temperature so balmy as to leave no wish for more substantial dwellings. As the three weeks of the Mission drew to a close, the settlers strove in vain to detain their spiritual Benefactor. According to the terms of the agreement between Bishop Signay and the London Company, a permanent Catholic mission could not be established in the disputed Oregon Country. The early pioneers gave the term "mission" to a tract of land with church and rectory held in the name of a special sect, cultivated and stocked by the owners. It was to effect such a work that Father Blanchet and Father Demers at once proceeded to Fort Cowlitz and laid the foundation of the First Catholic Mission in the Northwest.

Great were the rejoicings at Fort Vancouver on October 18, 1839. Doctor McLoughlin's home-coming was that of a beloved father's return to

his children. In their first interview, the missionaries had occasion to add their gratitude to a just appreciation of his merits: knowing from authoritative sources that an influence had been brought to bear on the London Company to retard the establishment of a Catholic Mission on the Willamette River, the Chief Factor strongly urged that the order be revoked. Succeeding in this measure, he lost no time in requesting Sir James Douglas to communicate the favorable decision of the Council to the Vicar General. Doctor John McLoughlin has been described as the exemplar of exalted manhood; nay, he was more, he was the guardian spirit of Catholicity in its nascent state, preserving its flickering rays among the French traders and trappers, by providing for the teaching of the prayers, catechism, and hymns, and encouraging the classes by occasional visits. To give a perfect setting to such a life, the illuminating gift of Faith was needed: on Christmas night, 1842, divine grace was poured out upon his soul—the blessed hundred fold had been received.

The restriction having been removed, Vicar General Blanchet aided by Doctor McLoughlin, directed his immediate efforts to the founding of a permanent mission on the Willamette. The

little log church was given a more central location on the Prairie and placed under the patronage of St. Paul; the name of the great apostle was afterwards extended to the village.

To keep their scattered flock within the fold, the vigilant pastors traveled continuously; the forests and the plains re-echoed their weary footfalls; the obstructed waterways of the Columbia and Willamette presented ever recurring dangers and hardships; the repellant phases of the Indian wigwams, often their abode, while jarring upon the refined habits of Father Blanchet and Father Demers, did not daunt an ardor which seemed to borrow warmth from accumulating trials and responsibilities.

That the burden of their missionary labors was shared by another priest in the Rocky Mountains, was the report circulated at Fort Cowlitz by arriving traders. At the urgent request of Bishop Rosati of St. Louis, Missouri, Rev. P. J. De Smet had been sent by the Superior General of the Society of Jesus, to the Flathead Indians, many of whom had been converted by the scattered Iroquois. The truth of this report was confirmed by a letter bearing the date, August 10, 1840, addressed to Very Rev. F. N. Blanchet by the Rev. Jesuit Father. To unify their labors, if

such a problem could have a solution, Father De Smet, in May, 1842, journeyed from St. Mary's Mission to the Willamette Valley to confer with the Vicar General and Father Demers. As the result of a lengthy conference held at Fort Vancouver, Father De Smet was to proceed at once to St. Louis, and thence to Europe to secure priests for the missions, and a congregation of teaching sisters. His work, during his prolonged absence, would be shared by two missionaries of his own Society, who had lately been sent from St. Louis.

In the month of October, 1842, Vicar General Blanchet welcomed two Canadian priests, Rev. A. Langlois and Rev. J. B. Bolduc, whose journey by sea from Boston, via Cape Horn, had covered a space of fourteen months. There was labor awaiting them to satisfy the ardor of the most zealous levite.

Whilst Father De Smet was concentrating all his energies on the task of procuring volunteers for the great West, the mind of the Vicar General was absorbed in a question of no less importance, that of providing educational facilities for the sons of the Catholic settlers in the Willamette Valley. To human prudence, the plan was premature; but the apostolic priest scanned the future

and measured the consequences of ignorance and irreligion, for which Time would not bring a remedy. With daring courage he resolved—St. Joseph's College was opened. During the first few months thirty boys were enrolled, twenty-nine of whom were sons of farmers, the remaining one was the son of an Indian Chief. Rev. A. Langlois, assisted by two secular teachers, directed the school. Some distance west of the College, a frame structure 30x60 feet, intended for the expected Community of Sisters, was in course of construction.

At the instance of the Bishops of Quebec and Baltimore, the Holy See, by a brief dated December 1, 1843, erected Oregon into a Vicariate Apostolic with Rev. F. N. Blanchet as Vicar Apostolic; but the document did not arrive until November 4, 1844. The tidings of this appointment did not become public until letters bearing the new title disclosed the fact. Had the Vicar General been consulted, his name would have been withdrawn; but under the existing conditions a refusal seemed impossible; he humbly acquiesced and prepared for a journey to Canada to receive episcopal consecration.

The "Infatigable," which sailed from Amiens, France, on August 6, 1844, bearing the apostolic

Father De Smet and his traveling companions, dropped anchor at Fort Vancouver on January 6, 1845. The arrival of a sailing vessel, in early pioneer days, was an auspicious event which gathered to the shore an interested throng. On this occasion Doctor John McLoughlin and his suite were waiting at the landing with an evident show of satisfaction; he was there to greet Father De Smet's little colony, which consisted of Fathers Ravalli, Nobili, Accolta, Vercruisse, and two lay brothers, all of the Society of Jesus, and Sisters Ignatius of Loyola, Cornelia, Aloysia, Albine, Norbertine, and Catherine, religious of Notre Dame de Namur, Belgium. The graphic picture presented by the Apostle of the Rocky Mountains of the spiritual harvest awaiting zealous workers in the great barren fields of the Northwest, drew these courageous sisters from their religious home center at Namur. The Governor welcomed the travelers with a cordiality, which made the strangers feel that they had more than an ordinary claim on the sympathies of this distinguished man. The voyage had been harassed by furious storms: in rounding Cape Horn amidst a violent tempest, the sails were shivered, the decks swept clear, and for hours the inevitable destruction of the ship was awaited.

New dangers threatened "The Infatigable" while crossing the Columbia Bar. At length they landed on the shores of what seemed to them a new world. The Vicar General, hearing of Father De Smet's arrival, hastened to Vancouver. A transfer from the ship followed: once more they were travelers journeying to their future home. On the Feast of our Blessed Mother's Assumption, a tent was erected on the banks of the Willamette, a temporary altar was provided whereon the Bishop-elect celebrated the Holy Sacrifice of the Mass. St. Paul, Oregon, was reached on the seventeenth. Gazing at the frame building which could not boast of the luxury of windows or of doors—they read the first page of the life of stern hardship which they were to endure in the home of their choice. A mechanical bent of mind seemed at the time more desirable than pedagogic ability. The carpenter being a missing factor on the Prairie, it is related that one of the six sisters undertook to manage the plane; another devoted her time and energies to the cultivation of the land. The care of forty-two pupils filled the hours of the four remaining sisters and, it may be, kept ennui from the Convent household.

The Bishop elect, Right Rev. F. N. Blanchet, having named Rev. Modeste Demers Administrator of the Vicariate, set out on the sailing vessel "Columbia" in December, 1844. It was almost a world voyage: from Astoria, the ship sailed to Honolulu, thence around Cape Horn to England; embarking at Liverpool, he sailed to Boston and from this point traveled to Montreal. His episcopal consecration took place at Montreal, July 25, 1845, Bishop Bourget being the consecrator. After a brief stay in his native Canada, he again sailed for Europe, eager to place affairs of great moment before the reigning Pontiff, Gregory XVI. While the Congregation of the Propaganda was dealing with the needs of the Vicariate of Oregon, the Bishop visited all the great cities of Europe, soliciting funds for missionary work; he made ardent appeals to the seminaries and universities for priests, and untiringly besought the General of the Society of Jesus to come to his aid by sending another delegation of religious, and no less perseveringly did he plead his cause at the Mother House of the Sisters of Notre Dame at Namur. Through his earnestness of purpose, his apostolic devotion to his work, and his engaging address, he enlisted the sympathies of the sovereigns of Belgium,

Austria, and France. Louis Philippe, to an avowed respect for Bishop Blanchet, added a generous gift of 17,800 francs. While in Paris, he learned that the Vicariate of Oregon had become an ecclesiastical province, three sees having been created, those of Oregon City, Walla Walla, and Vancouver Island. He was to preside over that of Oregon City as its Metropolitan; Rev. A. M. A. Blanchet, Canon of Montreal Cathedral, was appointed to that of Walla Walla, and Rev. Modeste Demers, to that of Vancouver Island.

Francis Norbert Blanchet had the courage of his great calling and was keenly alive to his responsibilities: in his far-off field of labor he was the patient, tireless shepherd guarding the scattered fold; in his travels over Continental Europe, a burning zeal for souls warmed his words into an eloquence which was irresistible when he brought into the clearest perspective the immense territory under his jurisdiction, the scarcity of priests answering to the spiritual needs of the people, and the utter poverty of his few mission churches. Unhoped-for blessings crowned his labors. Once more he stood ready to embark on an ocean vessel homeward bound. This time he was to sail from Brest, on February 22, 1847. Happiness beamed in his countenance as he

surveyed the well-earned spoils of his conquest: five secular priests, three seminarians, three Jesuit fathers, three lay brothers, and seven Sisters of Notre Dame. Most Rev. F. N. Blanchet's absence from Oregon extended over a period of two years and seven months, a period to be forever identified with important movements in the early History of the Catholic Church in the Northwest. Whilst the Holy See was earnestly engaged with Diocesan boundaries, the appointment of a Metropolitan and his suffragan bishops, Rev. Modeste Demers, Administrator of ecclesiastical affairs in the Oregon Country, was no less energetically employed in directing the missions and in building churches, one at Oregon City, which was dedicated February 8, 1846, another at St. Paul, a brick structure, dedicated Nov. 1, 1846, and still another at Fort Vancouver. The College for boys and the Convent for girls received additions to accommodate the increasing number of pupils. It was in the midst of these improved conditions that Archbishop Blanchet was welcomed by his flock on August 27, 1847. Another journey was nearing its close under quite different circumstances. Right Rev. A. M. A. Blanchet, his brother, who had been consecrated at Montreal, September 27, 1846, was traveling westward

from St. Louis over the great plains in an emigrant wagon. Worn out from an exhaustive journey of five months, he reached Walla Walla, his future See, on September 5, 1847. The episcopal consecration of Rev. Modeste Demers took place in the Church of St. Paul, November 30, 1847. The northern mission of Victoria, Vancouver Island, awaited the humble transformation into a Cathedral, over which Bishop Demers was to preside, as prelate and priest, for he had not a single missionary.

Here the apostolic Archbishop paused to measure the harvest gatherings during the ten years which had elapsed since Father Demers and he first trod the soil of Oregon. There could have been no echoes of misspent days or of sorrowing failures; surely, silently, and efficaciously the laborers had fulfilled the Divine Master's behest. Archbishop Blanchet tells us, in his Annals, of the religious atmosphere of St. Paul somewhat like that of old Quebec, of the episcopal consecration, the priestly ordinations, the conferring of orders, the solemn chant and the solemn observance of the great feasts—and the heart of the saintly Prelate exults in the change that has been wrought. But sacrifice was to leaven more en-

tirely this great work, it is implied in every holocaust and it was not to be excluded here.

The departure of the Fathers of the Society of Jesus from Oregon was a cause of deep regret to Archbishop Blanchet. "The Whitman Massacre," in which the avowed enemies of the Church endeavored to implicate Right Rev. A. M. A. Blanchet and his missionary priests, was his crushing sorrow. The tragedy was far-reaching in its results, embroiling the Indian tribes in a warfare which was disastrous to religious growth in Oregon. From that crimson record, the grief-stricken Archbishop turned to contemplate the great exodus of his people to California. The discovery of gold in that State created an excitement which spread northward as well as eastward: thousands flocked to this western Eldorado.

The Sisters of Notre Dame opened a boarding and day school at Oregon City in June 1849. The building had been erected by the Archbishop on a tract of land donated by Doctor John McLoughlin, at this time a resident of Oregon City. The school was generously patronized by the early Irish and American settlers of the Willamette Valley. Non-Catholics were as eager as Catholics to confide their daughters to the training of the Sisters. Happily was it so; in four brief years

were sown the fruitful seeds of culture and religion in the hearts of the mothers of another generation —a generation many of whom were destined to cross the portals of other convents, therein to consecrate their lives.

The beneficent work of the Sisters of Notre Dame de Namur came to a sudden close, for they too traveled southward, leaving patrons and friends to lament their unexpected departure. These religious left behind them two touching reminders of their apostolate in Oregon. The gentle Sister Renilda, in whose graphic account of the voyage of 1847, there are touches of the ardor of the apostle and the refined thought of the poet, was the early victim of her own ardent zeal. When she had passed away at Oregon City, her remains were carried to St. Paul. Across swaying grain fields they bore her lifeless body that it might rest in a little mortuary chapel, which kind Forethought had erected as the future resting place of Our Lady's Sisters. The other souvenir was an outdoor statue of our Blessed Mother which the ladies of Lima, South America, had presented to the Sisters when the ship cast anchor during their memorable voyage to Oregon.

How much was lost to Oregon during these crucial times no one better realized than the heroic

Archbishop, but he was not disheartened; a true Apostle of Mother Church, he recognized God's intervening providence in all these events and once more girded his courage for new combats. Finding himself burdened with a heavy debt contracted in the building of the churches and convents of St. Paul and Oregon City, he determined upon visiting the countries of South America and Canada to procure financial aid. During his extended tour of two years he met with admiring friends and sympathizers who substantially contributed to the Archbishop's relief fund. Oregon City, at the Falls of the Willamette, enjoyed the notable distinction of being the territorial capital, the chief city, and the metropolitan residence of the first Archbishop of Oregon. It honors Doctor John McLoughlin as its Founder, the town having been built on a tract of land held by him. Twelve miles to the northward, another town was growing, with possibilities of some day becoming a great city. A Tennesseean, by name Overton, in 1843 took up the site, and during the following year sold his claim to Messrs. Lovejoy and Pettygrove, the former from Massachusetts, the latter from Maine. They disputed as to the future name of the new town; the tossing of a penny favored Mr. Pettygrove, who called it Portland from his old home city. Mr.

Daniel H. Lownsdale, a far-seeing man, the proprietor of a tannery on the Willamette, purchased the town site for the sum of five thousand dollars in tanned leather. The California gold fever of 1849 had caused an exodus from Oregon, which loss was more than compensated by the prominence given to Portland as a supply center for the gold-seekers of Sacramento and later, for those of Southern Oregon and Idaho. In the early fifties, Oregon received largely of the returning disappointed gold-seekers; another cause which materially increased its population was the passage, by Congress, in 1850, of the land-donation law. In 1859, Oregon was admitted to the Union as a free state. The estimated population of Portland at that time was 2,874.

Whilst the day-star of Oregon's progress was in its slow ascending course, the cross-crowned tower of many a humble church told of the Christ-like love and the Christ-like zeal of the trinity of Shepherds ministering to the Church in the great Northwest. That religion should strike deep roots in this land it must needs be nurtured in the soul of the child through Christian education. The religious educator was the missing element. To supply it, the Prelates naturally turned to Montreal. The requests made by Right Rev. A. M. A. Blanchet

to Bishop Bourget in 1856 for religious was answered by the Sisters of Charity of the House of Providence, from whose Mother House four religious were sent to Vancouver, Washington Territory. Encouraged by this success, Bishop Demers made a similar appeal to the Sisters of St. Anne at Lachine who accepted a foundation at Victoria, Vancouver Island. With his soul refreshed and enriched by new blessings which followed the bitter days of struggle, Archbishop Blanchet likewise made the initiative step by purchasing from Daniel H. Lownsdale a block 200x200 feet in the southwestern section of Portland on which was an unfinished frame building which he destined for his future school. With a trust that would not harbor a shadow of disappointment, Archbishop Blanchet hastened to Montreal.

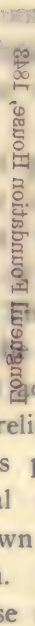
CHAPTER THIRD.

Hearkening to the Master's Call

An unwonted element of keen expectancy pervaded the convent atmosphere of Longueuil on August 12, 1859. On the morrow, so the rumor ran, the twelve sisters destined for the Oregon Mission would be named; still, no one shrank with trembling before the awaited verdict of the Superior General and her Council: it was to be met by souls earnest and hopeful in their life-calling, souls schooled in self-immolation, souls filled with the pristine fervor of a young congregation. True, there would come the touch of anguish upon human hearts which separation from home and kindred must bring, the sorrowful passing from the cenacle of their youthful hopes and fears to a boundless wilderness where, it was said, the red man roved at will. In the beginnings of the Congregation, Mother Mary Rose, with her little band, had often listened to the recitals of the first missionary sisters in the frigid region of the Canadian Northwest; her soul was kindled with a longing to follow the beaten pathway or to walk in untrodden ways, provided she might make Jesus and Mary known and

loved. If through "the early call" from her Congregation, many of the beautiful possibilities of her life remained unrealized, they became a precious legacy in the spirit of her daughters.

During the allotted three months of preparation, the Oregon question was the center of Bishop Bourget's active interest, an interest which he extended even to the individual fitness of the sisters chosen for the distant mission. The zealous Founder, during the fifteen years of the Congregation's existence, had made its spiritual advancement a part of his life work. The young religious were personally known to him; it was his pleasure to gather them around him in spiritual conference, that he might share with them his own deep convictions of the truths of our holy faith. In naming the sisters selected for the Archdiocese of Oregon City by the Superior General and her Council, he was exercising an office which was his by a double right—that of Founder and Father. The evening of August 13, 1859, was to be a memorable one in the lives of Sister Mary Alphonse, Mary David; Sister Mary of Mercy, Adélaide Renauld; Sister Mary Margaret, Mary O'Neill; Sister Mary of the Visitation, Aglaé Lucier; Sister Mary Francis Xavier, Vitaline Provost; Sister Mary of Calvary, Violet McMullen; Sister Mary Febronia, Mélanie



lived. If through "the early call" from her Congregation, many of the beautiful possibilities of her life remained unrealized, they became a precious legacy in the spirit of her daughters.

During the allotted three months of preparation, the Oregon question was the constant of Bishop Blanchet's active interest, an interest which he extended even to the individual fitness of the sisters chosen for the distant mission. The zealous Founder, during the fifteen years of the Congregation's existence, had made its spiritual advancement a part of his life work. The young religious were personally known to him; it was his pleasure to gather them around him in spiritual conference, that he might share with them his own deep convictions of the truths of our holy faith. In naming the sisters selected for the Archdiocese of Oregon City by the Superior General and her Council, he was exercising an office which was his by a double right—that of Founder and Father. The evening of August 13, 1859, was to be a memorable one in the lives of Sister Mary Alphonse, Mary David; Sister Mary of Mercy, Adélaide Renauld; Sister Mary Margaret, Mary O'Neill; Sister Mary of the Visitation, Aglaé Lucier; Sister Mary Francis Xavier, Vitaline Provost; Sister Mary of Calvary, Violet McMullen; Sister Mary Febronia, Mélanie

Vandandaigue; Sister Mary Florentine, Alphonsine Collin; Sister Mary Perpetua, Martine Lachapelle; Sister Mary Arsenius, Philoméne Menard; Sister Mary Julia, Olive Charbonneau, and Sister Mary Agatha, Célina Pepin. With kindly consideration, the General Superior had given to each sister upon whom the choice fell, the privilege of accepting or refusing her "obedience." No one entered a withdrawal.

The eve of the departure, September 15th, had come. The hours of the day were filled with adieus to loved ones; night brought its own share of emotion—the silent parting of "The Twelve" from their religious home circle, told how sincerely they "loved one another."

Little sleep there was at the Convent of Longueuil that night; at three o'clock, His Lordship, Bishop Bourget, began the celebration of the Holy Sacrifice of the Mass. At the Eucharistic table, the daughters of Mother Mary Rose were united for the last time.

Two hours later, the privileged sisters, accompanied by Mother Theresa of Jesus, Superior General, and Mother Veronica of the Crucifix, had crossed the portals of Longueuil, their faces turned towards the unknown West. The different groups that were to make up Archbishop Blanchet's West-

ern band, assembled at St. Lambert, the New York Railroad Station. There were there Very Rev. J. B. Brouillet, Vicar General of the Diocese of Nesqually, three Canadian priests for Oregon: Rev. F. Malo, Rev. Z. Poulin, and Rev. L. Piette, Chaplain elect of the Sisters of the Holy Names of Jesus and Mary, Portland; Sisters Agnes and Prudent, Sisters of Charity of the House of Providence, whose destination was Vancouver, Washington Territory; Sister Mary of Bon Secours and Sister Mary of Providence, Sisters of St. Anne, recruits for the lately founded house of that Congregation, Victoria; twelve Sisters of the Holy Names of Jesus and Mary. His Lordship, Bishop Bourget, anxious to speak his farewells to all, journeyed with them to St. Jean; on arriving at this station, he imparted his episcopal benediction to this departing portion of his flock, and hurried from the scene. To the religious, one solace remained, the presence of Mother Theresa of Jesus and Mother Veronica of the Crucifix. Through the kindness of Very Rev. Father Quinn, Vicar General of the Archdiocese of New York, an intimate friend of the Archbishop of Oregon, hospitality was extended to the Sisters of Providence and the Sisters of St. Anne by the Sisters of Charity of St. Peter's Parish, and to the Sisters of the Holy Names by the Ladies

of the Sacred Heart of Manhattanville. The ever-abiding virtue of hospitality in religious sisterhoods is a touching evidence of the identity of the triple link which binds them to the same Divine Bridegroom. Their homes, their hearts were open to their sister-travelers. Such gracious charity would have been in itself a blessed memory of the heart, but Mother Hardy chose to substantiate it by the gift of an oil painting, a copy of "Our Lady of Perseverance" by Raphael.

On the afternoon of September 20th, Archbishop Blanchet's band stood upon the deck of the outgoing vessel from New York, "The Star of the West." Every heart throbbed with a strange throb, every eye was dim with unshed tears—the soul alone was strong with a strength that was not human. One more wordless farewell to the cherished Mothers around whom the religious lives of the twelve Sisters of the Holy Names had grown! While their gaze was feeding in silent hunger upon their vanishing forms, the canon sounded, the anchor was drawn—their westward voyage had begun.

Sister Mary Alphonse, the future Superior of the new Foundation at Portland, Oregon, had been charged with the well-being of her sister-travelers. The representatives of the three Congregations at

once merged into a religious Community, forgetful of the distinctions of garb and customs. The Sisters of Charity of the House of Providence were the eldest daughters of Bishop Bourget, their Founder; the Sisters of the Holy Names of Jesus and Mary were the next in the order of time, and the Sisters of St. Anne, the third. Among them there already existed a recognized kinship through a common Founder. This was the development of a religious friendship which was to make the daughters of Mother Gamelin, Mother Mary Rose, and Mother Mary Anne the three units of a family group.

Throughout Canada, Most Rev. Francis Norbert Blanchet was received with reverential enthusiasm. His name was mentioned with the apostles of New France, for his untiring struggles, his failures and triumphs had found a place in "The Annals of the Propagation of the Faith." One could hardly associate so much greatness with the unassuming prelate who moved among the passengers with simple cordiality and whose paternal interest in his Clergy and Religious was always in evidence.

In marked contrast to the priestly garb and the coarse black serge of the nuns, were the brilliant uniforms of General Winfield Scott of Mexican War fame and his Staff; though bearing his mili-

The Twelve Oregon Foundresses

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In marked contrast to the priestly garb and the coarse black serge of the nuns, were the brilliant uniforms of General Winfield Scott of Mexican War fame and his Staff; though bearing his mili-

tary honors with unaffected dignity, General Scott showed an affable simplicity in his intercourse with his fellow travelers. Several times daily, tropical fruits and other delicacies were sent to the religious with the compliments of their distinguished friend. The pleasure he experienced in visiting the Sisters and conversing with them was finally explained: he too had a daughter who left the world for the convent. In vain he had endeavored to frustrate her design by sending her abroad. Realizing that he was thwarting her happiness, he permitted her to follow her chosen pathway. He had stood unmoved, he said, amid the carnage of battle, but one day he was called upon to follow his loved one's remains to their last resting place. At her grave, he wept as only a father can weep.

The fifth day of the voyage was a Sunday. Captain Harrison, of "The Star of the West," anticipating the wishes of the Archbishop to celebrate the Holy Sacrifice of the Mass, had instructed his officers to carry out the suggestions of His Grace. A respectful attention was maintained by all who were present, regardless of sect. The Reverend Clergy organized a volunteer choir: "The Laudate" and the "Ave Maris Stella" never carried a fuller meaning of praise and petition to Heaven, for infinity seemed to encompass the kneeling

throng in the endless stretch of the firmament above and the boundless sweep of the waters below. The sanctification of that Sunday at sea was completed with an instruction given in the afternoon by Rev. J. B. Brouillet, Vicar General of the Diocese of Nesqually.

An unusual roughness of the ocean warned the passengers that they were rounding the coast of Florida. A military salute from the Fort Key West was fired in honor of General Scott; this was followed by the vessel's casting anchor and the announcement that she would not sail until 7 a. m. the next day. How refreshing to set foot on land once more! A little frame cross-mounted church attracted the religious element among the passengers. With alternate hymn and prayer, the voyagers thanked the Divine Protector who had smoothed a path for them amid the billows. The tidings of the arrival on the Island of an Archbishop and several priests, soon gathered around the church a goodly number of Catholics, earnestly begging to receive the sacraments, a privilege which they enjoyed the following morning.

The Island of Key West, from out the ocean, was clothed in tropical loveliness—it was a feast for the eye that delights in luxurious magnificence. Did the seed dropped by the wayside bear a bless-

ing with it? Who could have foreseen that the Sisters of the Holy Names within another decade and a half of years, would have planted on this distant Island the standard of Jesus and Mary?

"The Star of the West" was again breasting the billows. Her port of destination was Aspinwall. The heat and consequent exhaustion brought on a dangerous state of sea-sickness among several of the nuns. On board the steamer, kindness was a contagion, for everyone seemed concerned at the prolonged absence of the sisters from the deck. Happily, before reaching the port, all had gained in strength, a necessary adjunct in crossing the Isthmus. The limited train service had no modern time table, so that starting seemed to be a question of convenience to the Pacific rather than to the Gulf side of the Isthmus. To be waiting at all hours was to be on time. After a delay of five hours, Archbishop Blanchet learned that the transit would be made only on the following day. At nine o'clock in the evening his company stood unhoused under tropical skies; its number tempted the innkeepers to triple their usual rates, an amount far beyond His Grace's resources. Meanwhile, General Scott and Captain Harrison, becoming anxious about the Archbishop and his band, sought them out and insisted on a return to the boat,

an invitation which was gratefully accepted. Through the courtesy of General Scott, the Archbishop and his colony crossed the Isthmus in the private car provided for him and his Staff.

On reaching the little town of Panama, the Pacific lay before them, perhaps with a touch of kinship. They took passage on "The Golden Age," such was the name of the ocean steamer sailing to San Francisco on October 7th. How many weary days must pass before the end is reached! The happiness of the first Sunday of their travels was repeated. The upper deck was cleared for the celebration of the Holy Sacrifice of the Mass, during which the priests and sisters received Holy Communion.

As the vessel, bearing the Archbishop and his band, glided into "The Golden Gate," a volley of cannon hailed the Conqueror of Mexico. Through Rev. Michael King, arrangements had been made for the reception of the Archbishop, his priests, and religious. The Sisters of Charity and the Sisters of Mercy gave of the riches of their poverty to the religious in unaffected hospitality. These two communities were passing through the period of humble beginnings in San Francisco. Two days of rest revived the courage which seemed to be at a low ebb. With a blessing in their hearts and

a prayer for the prosperity of these kind Sisters of Charity and of Mercy, they hastened to the awaiting vessel, "The Northern," sailing to Portland, Oregon. Once in mid-ocean, a furious storm was encountered: the ship was tossed and lashed by the waves, and all hope of safety seemed gone. On the night of October 19th the passengers were roused from sleep by the alarm of "Fire aboard." While dismay filled every heart, the heroic crew through incredible exertions, vanquished the flames. A near approach to the Columbia Bar aroused new fears. Fortunately the fog lifted and the steamer passed safely into the river channel. Before daylight, on October 21st, "The Northern" cast anchor at Fort Vancouver. A landing was effected by small boats. General Scott was again saluted as the hero of the vast American continent.

On the shore stood Mother Joseph of the Sacred Heart and Sister Blandina of the Sisters of Providence, who had founded a house at Vancouver in 1856. In the midst of the unknown, they appeared like angel visitants. Among the twelve Sisters of the Holy Names, Sister Blandina lost no time in finding her own sister, Sister Mary Florentine. Greetings being exchanged, Archbishop Blanchet, the Rev. Clergy, and the religious, proceeded to the Cathedral, where the Holy Sacrifice of the Mass

was celebrated by His Grace. The "Te Deum" was sung by the congregation. Sisters Agnes and Prudent had begun life in their Western home. Mother Joseph, whose accommodations were not in keeping with her warm-hearted hospitality, would have detained the fourteen sisters for a much-needed rest; but the latter were eager to reach the end of their travels. Four hours later, what seemed to be Portland's population stood upon the dock. While the cannon boomed and all eyes were centered on General Winfield Scott and his attendants, another band, favored by an October fog, almost unobservedly left the steamer and wended their way to the unfinished Lownsdale house, which Archbishop Blanchet had purchased in anticipation of the Sisters' coming. On Friday, September 16th, 1859, the Sisters of the Holy Names of Jesus and Mary left Montreal; on Friday, October 21st of the same year, their arrival at Portland inaugurated a new epoch in the history of their Congregation.

CHAPTER FOURTH.

Bearing the Heat and Burden of the Day

In the absolute consecration of their lives to the up-building of Christian education in a strange land, the twelve pioneer Sisters of the Holy Names of Jesus and Mary did not place in the balance any hardship or sacrifice the work demanded, but with determined wills, brave hearts, and unfaltering trust in Providence, faced the unknown. Did gentle Fancy picture that first day in their new home as one with kindly welcome, with hearth aglow with genial warmth, and with table spread to refresh the wayfarers? If so, how exaggerated the coloring. On that gray October morning, the sense of human kinship was outweighed by one of utter isolation. The doors of the Lownsdale House were barred. Lucian, the man of affairs, forced an entrance, and the wretchedness of the hovel stood revealed. As the untenanted condition of the building had made it a refuge for the town vagrants, there was accumulated garbage at every turn. Two brooms had been purchased by Archbishop Blanchet; however, shovels would have better served the purpose. By an ingenuity born of necessity, the

first house-cleaning was accomplished. In the fifties it was not a difficult task to find one's bearings in the frontier town: Sister Mary Alphonse, Superior, and Sister Mary Febronia, relying on their observations of the morning, went out to purchase the first bill of merchandise, the items of which have been preserved: Six blankets, thirty yards of cotton sheeting, one dozen each of plates, cups, saucers, forks, knives, spoons, a kitchen stove and cooking utensils. At the general merchandise store of "The Hirsch Bros." the two sisters were cordially received and allowed to open a credit account. Preparations for the evening meal were suddenly interrupted by the arrival of Mr. S. J. McCormick, a friend of the Archbishop, who prevailed on the sisters accompanying him to his home where they partook of a bountiful supper.

Even St. Francis of Assisi would have had no reason to complain of the homage paid to "Lady Poverty" in the first humble domicile of the Sisters of the Holy Names in Portland. The luxury of bedsteads and mattresses was reserved for more prosperous days; the carpet-bags of the travelers were their pillows; the lately purchased blankets, by some unexpected process of multiplication, sufficed for the covering of the twelve sisters. Was theirs a peaceful slumber on their bed of board, or

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was it haunted by tearful visions of old-home comforts? The answer is told in the joyful note of courage ringing through the Convent annals.

On the following morning, Archbishop Blanchet arrived at an early hour to celebrate the Holy Sacrifice of the Mass. The trunks of the sisters, carefully piled, furnished a temporary altar. It was amid this wretched environment that the first mass was offered in the humble pioneer house of the Sisters of the Holy Names. The love of our Sacrificial Lord had descended to bless and comfort, would not His immolation teach them to give themselves to the ignorant, the weak, and the lowly, as He had given Himself to them?

On the morning of the second day, the many little indispensables of a home were in demand: first among these was a table for the service of the Archbishop's breakfast; the premises had been explored in vain when a stray cask offered a substitute for the missing piece of furniture; after sundry cleanings and the addition of the table-cover of newspaper, a breakfast of some dry bread was placed before the humble prelate. A long bench, after vigorous scourings, became the sisters' table. In the absence of chairs or stools, they knelt to eat the same penitential fare offered to their Archbishop. That bench, which for many a

week was the dumb servitor of the sisters, was in later years pointed out to the young generation of nuns, as the first table of the pioneer twelve.

The Lownsdale House stood in the center of the block now occupied by St. Mary's Academy and College. The land sloped towards Fourth Street, and Mill Street had not yet been opened. Towards the west and south were wooded sections, so that the "Sisters' School," as it was then known, was at the south end of the town. The frame structure was of two stories and unpainted; it had two small wings, 17x17 feet, on either side of the central building. Two stairways led to the unfinished second story. Through the cotton ceilings, the rain came as unbidden as did the chill autumn winds through the many inviting clefts in the walls.

Combined labor materially improved conditions. Rev. L. Piette, the Chaplain, the self-constituted head of the carpenter department, toiled early and late with his two aids. At the end of a few weeks an altar, table, desks, benches, and other articles of household furniture had come from the workshop of the devoted priest. The dingy ceilings and walls had been covered with wall paper of pleasing tints; a faultless cleanliness showed the work of tireless hands, whilst the atmosphere of refined poverty reigned in the little house.

The pioneer Catholics of Portland were poor in earthly goods, but by the grace of honest toil they hoped for more prosperous days. The arrival ot the Sisters of the Holy Names was a welcome event, as it brought them the assurance that their future generations would receive the advantages of a Christion education. It was not, however, by substantial donations that these early Catholics gave expression to their appreciation of the proposed institution of learning; such evidences were not to be expected from those whose sole possessions were generous hearts and willing hands. "The little things of life" made up the record of their intercourse with the sisters, and these unpretentious deeds of their simple lives are the forget-me-nots of the far-off yesterdays still blooming in the green fields of memory. Among the friends of those years Mother Joseph of the Sacred Heart, of the House of Providence, Vancouver, stood for material helper, adviser, and friend: forgetful of her own cares, she gave of the unknown resources of her own great loving heart to those who turned to her for guidance in those trying days.

The humble foundation had been placed under the benign protection of Mary Immaculate and was henceforth to bear the title of "St. Mary's Academy." With a discerning zeal born of inspiration,

the pioneer Sisters of the Holy Names set up a high standard of education in Oregon: their insight into the existing state of education in the Northwest led them to forecast the future success of their school by the strength of the impetus given to its initial work: from the beginning, conditions were highly favorable to its mental and moral growth.

Opening day, 1859! The prospective school had been made inviting, as far as gentle forethought could devise. November sixth had a gray dawn, like all November days; but within the Academy, life had assumed a new phase. From time to time, eyes wandered eagerly to the narrow footpath leading to the door; Imagination stopped to picture the inquiring faces of the newcomers, scanning the strange costume of the nuns. Six pupils answered to the roll call, of whom three were Catholics, Emma O'Brien, Annie Dielschneider and Mary Clarke; two were Hebrews, Josephine and Clementina Mayer; the remaining one, Emma Sherlock, was a non-Catholic. A new bond was then and there formed between the instructor and the child, the higher becoming a source of benediction to the lower who unconsciously trusted itself to the loving guidance of the higher.

In accepting a foundation in Oregon, the Sisters of the Holy Names agreed to establish a boarding and a day school. Ten days had elapsed since the opening of the school, when little Anna Coblentz, aged seven years, a motherless child, was placed under the protection of the Sisters. Her name stands at the head of the honor roll of the resident students of fifty years.

The twelve sisters had been selected with reference to their special adaptability to the requirements of the institution they were to found. Sister Mary of Mercy had received careful training as a teacher of art. Her field was not one of promise, but through the force of many expedients, she created an atmosphere favorable to its development. Contrary to the practice of the impressionist school, she taught perfection in detail; in perspective and harmony of color, her principles were undoubtedly those of her generation—but did not this training count for culture? Without these early endeavors, the artistic talent, reputed as a communal legacy from Mother Mary Rose, would have been lost to the Sisters of the Holy Names in Oregon. Music was an accomplishment widely demanded. A square piano, ordered during the Sisters' brief stay in New York and shipped by way of Cape Horn, reached its destination in February. Its arrival

brought forth rejoicing from the music teacher, Sister Mary Arsenius, and her prospective pupils. This solitary instrument was seldom silent during the day. As the number of music pupils increased, it became necessary for the resident students to rise at the Community hour, five o'clock, in order to secure the allotted measure of daily practice.

Archbishop Blanchet made frequent visits to Portland in the interests of the new school: every accession in the enrollment, the notable progress of the students, the well being of the sisters were so many items of genuine pleasure. To provide facilities for the education of the little boys was to him a matter of deep concern, and in disclosing his feelings to the Mother Superior and her council, he pleaded the cause of his young clients so earnestly that another work of zeal claimed the Sisters' co-operation in the late days of November. One of the small wings was fitted up for a school room. Here Sister Mary Perpetua, the youngest of the twelve sisters, presided over a fun-loving group of boys. Full of energy and frank impulses, the teacher found her way to the hearts of these manly little fellows. She taught well and the children loved the lessons of the teacher who could enter into their joys as heartily as though she were one of them. Years after, one of these early lessons

impressed on heart and mind, brought forth the eulogium none better than which was ever given to a religious teacher: "Sister Mary Perpetua taught me how to love God."

Material needs were pressing, demands on time and energy were increasing; but the sisters realized that religion had the first call, and to establish a permanent dwelling place for our Eucharistic Lord and to adorn it according to the full measure of their limited resources was the all-important duty of the moment. Other wants could go unsatisfied; other projects could wait. The chapel, beautiful in its simple decorations, was dedicated with Christmas solemnity. As the little Community worshipped their Infant Savior during the midnight mass and listened to the joyful Glorias sung by their first pupils, did not all hearts feel that every sacrifice was an answered prayer? God had not given the harvest without the seed. The Christmas singing of the solemn mass of the day at the parish church was furnished by the Sisters' and pupils' choir, an event which marked the beginning of a work of many years' duration. In the first Christmas spent apart from the home center, there are ever found elements of sadness mingled with the festive joy. The little Oregon colony of the Sisters of the Holy Names was as truly a part of the Mother House

as the absent daughter is of her parental home. Although gracious currents of noble desires were bearing the courageous band of twelve sisters ever onward in their chosen way, they could not be indifferent to the thought that they were moving among strangers. Unexpectedly, two letters reached them, whose contents whispered tender sympathy and sincere affection. The letter of their revered Founder, Bishop Bourget, was a well-spring of comfort and encouragement. The second was written by the Superior General of the Sisters of the Holy Names, Mother Theresa of Jesus; by it her absent daughters were put in touch with the trend of life in their religious home-center since the date of their departure. As the fast-fleeting hours told the passing of Christmas, the little band within St. Mary's realized more fully than ever that distance does not sever hearts bound by a unity of sacred aims.

The fleeting months brought increased labor and a corresponding diminution of agencies to accomplish it. The classes of girls required the services of three teachers, Sister Mary Margaret, Sister Mary of Calvary, and Sister Mary Florentine. The boys were still under the supervision of Sister Mary Perpetua. In the boarding school there was an enrollment of twelve pupils. No duty, however

imperative, was to usurp the period assigned to the teachers for the preparation of their class; this task, a moral obligation, is an article of the constitutions of the Sisters of the Holy Names. These were days when, to meet all the demands and bear all the burdens their poverty imposed on them, the sisters rose at three o'clock or wearily toiled on until the midnight hour that the weekly washing might not be neglected. To the pioneer sister, the profession of virtue was unnecessary, she had constant need of patient endurance in all its reality, by bearing uncomplainingly her daily cross.

About this time, a request was made by Archbishop Blanchet, which the Superiors viewed in the light of obedience. The Sisters of Notre Dame de Namur had left St. Paul and Oregon City. As the latter place was the metropolitan center, it was his Grace's purpose to open a school there. Its acceptance would entail greater self-renunciation, but, unhesitatingly, Mother Alphonse complied with the wishes of the Archbishop. Sister Mary Visitation and Sister Mary Febronia, by their appointment to the Oregon City School, were the first to break the united pioneer band. The house provided by Archbishop Blanchet for the contemplated school was situated near the church. It was a one-story frame building measuring 14x36 feet, with two galleries

and a small addition. To take a survey of the interior was a matter of a moment, as the divisions consisted of a class room, bed room, and kitchen. On April 23, 1860, the school opened with six pupils. The Sunday school taught on the preceding day by the two sisters was limited to four children. During the school year which closed July 6th, eighteen day pupils had been registered. At the annual obedience of August, 1860, Sister Mary of the Visitation was re-appointed and Sister Mary Febronia was replaced by Sister Mary of Calvary. The Sisters' house had been enlarged during their absence, so that it was now possible to provide board for the Archbishop and his two priests with greater convenience. To be a teacher and to be a cook at the same time is not an envied calling. Sister Mary of the Visitation's generous willingness to meet every demand was more than once put to the test. When the stress of daily toil bore too heavily on poor human nature, she invariably found in music a solace for her fatigue; rested and cheerful, she returned to the uncompleted task. Piano lessons were given by Sister Mary of Calvary who organized a choir of which she was organist. At the close of the second scholastic year, there was an increase of five pupils over the enrollment of the previous school session. In the month

of August, 1862, Archbishop Blanchet removed the seat of his episcopal jurisdiction from Oregon City to Portland. As the Sisterhood of the Holy Names had accepted the school in deference to his wishes, and as the number of pupils hardly justified its continuance, it was not reopened after July 10, 1862.

The stir in school life had given place to new duties in the Convent home-center, St. Mary's Academy. The first school session ended as the calm brightening of a day which draws to a close. Patrons congratulated the sisters on the excellent results attained by their children. These expressions of satisfaction were received as an incentive to redoubled effort and as an assurance that God had been with the workers through all. Since the opening of the school in November, the register showed an enrollment of twelve resident students and eighty-eight day students, of whom sixty were girls and twenty-eight boys. The summer vacation brought no respite from labor. The sisters who were teaching in the school at Oregon City had returned, completing the original band of twelve. In spirit, they often revisited distant Longueuil where their sisters were enjoying the solitude of the annual retreat of ten days. Would we censure them if a feeling of righteous envy filled their

hearts? The Rewarder of all holy desires must have vouchsafed to them a renewal of spiritual fervor, for not even the most willing could hope for so great a privilege as that of enjoying a few days of restful solitude.

Most Rev. Francis Norbert Blanchet has not been inaptly styled "The Apostle of the West." His was an ardent zeal that did not measure human agencies when His Divine Master's glory called for indomitable effort. The restoration of the primal status of religion at St. Paul, the earliest Catholic center in Oregon, was the salient question of the hour and one for which he now sought the co-operation of the local authorities of the Sisters of the Holy Names. Could they refuse? To attempt other enterprises with the limited number of religious in the field, seemed a superhuman task, but Mother Theresa of Jesus, Superior General of the Order in Longueuil, was earnestly intent on sending relief to her isolated daughters in the far West, and tidings of promised assistance gave a new lease of energy to the overworked sisters. With a trustful look to the future, Mother Alphonse accepted the St. Paul mission on October 14, 1860. On February 1, 1861, Sister Mary Febronia as Superior, Sister Mary of Mercy, Sister Mary Perpetua, and Sister Mary Agatha re-established the school in the

building vacated by the Sisters of Notre Dame, which had been closed since 1853. In a niche above the main entrance stood the historic statue of Mary Immaculate, faithfully keeping its solitary vigil over the deserted campus. In the lonely little chapel by the wayside, Sister Mary Renilda slept her peaceful sleep of death.

That section of the Willamette Valley known as "French Prairie" had received an infusion of new life during the late fifties. The bright expectations kindled in the hearts of many of the California gold-seekers, by the mad rush of the early fifties, vanished in the gloom of disappointment. Determined to rest their future hopes on something more stable than "gold prospects," many Irish, Scotch, and American families took up farms on the Prairie, thus adding both numbers and strength to the scattered representatives of their respective nationalities, who had already become prosperous farmers. The early French traders and trappers were rapidly disappearing and giving place to a mixed race.

In the early pioneer days, families who lived in the extreme south of Oregon, and who desired to have their daughters educated in a Convent school, usually sent them to the Academies of Grass Valley or Benicia, in northern California. The coming

of the Sisters of the Holy Names to Oregon and the founding of two Academies, one at Portland, the other at St. Paul, diverted this exodus, and it was not an unusual occurrence for parents to travel northward, availing themselves of the educational advantages offered by the late foundations.

While the winter of 1861 was one of angry rumors of war on the Atlantic Coast it proved to be one of disaster to the Pacific Northwest. The month of December was ushered in by a flood of such magnitude and consequent destruction of life and property as to leave it without a parallel in the history of Western life. Early pioneer settlers claimed that it surpassed the famous flood of 1852. The swollen waters of the Willamette River penetrated so far inland as to sweep away homes and wipe out the historic village of Champoeg. A daily loss of life was recorded and in some instances entire families perished before human succor could reach them. Happily, the Convent at St. Paul and its inmates were beyond the flood limit. The ebb of the turbulent waters was followed by a period of intense cold which blocked the river with ice, thus cutting off all navigation. The little community experienced great suffering: the supply of fuel was exhausted, all provisions were well-nigh consumed, and only by self-privation did the sisters

tide over these days of harassing anxiety. Such among the pupils as could be conveniently sent to their parents were despatched at the first opportunity. Deep concern filled the hearts of the superiors at St. Mary's Academy. As soon as navigation was resumed, Mother Alphonse hastened to St. Paul. Archbishop Blanchet favored the plan of removing some of the sisters and the eleven remaining pupils to St. Mary's. Within a few days, Sister Mary of Mercy and Sister Mary Perpetua, who were exhausted from exposure and lack of food, were recuperating in the dear home circle, whilst the pupils, for the time being, were merged into the Portland classes. Sister Mary Febronia, the Superior, and Sister Mary Agatha remained at St. Paul as the home guardians. Comforted by the kind protection held out to the absent, they contrived to provide themselves with life's few simple necessaries.

Rev. Fabian Malo, who had accompanied Archbishop Blanchet from Montreal in 1859, received the rectorship of the parish of St. Paul shortly after his arrival in Oregon. His priestly career might be summed up in these two words—self-abnegation and devotedness. His name was held in veneration by his parishioners and by the pioneer sisters. In seasons of trial and struggle, this good

priest lent courage and inspiration to the hard-working religious. The sufferings of the winter of 1861 made it imperative to repair the interior of the building. Father Malo entered heartily into the plan of providing material for the work and he, himself, drove the team which carried lumber from the Mission Mill.

Archbishop Blanchet's frequent visits to St. Paul were so many home-goings. For the first field of his labor in Oregon he had love and reverence. He found pleasure in the springtide loveliness of its green pastures, in its rich fields of waving grain, and nowhere did he seem more the angel of meditation than in the church wherein he had experienced so many of life's alternate joys and griefs.

St. Mary's Academy had so extended the sphere of its labor that the original building was found inadequate to meet the various needs of the growing school. In the month of January, 1861, an addition was begun. The small wing on the south side of the main building was removed to the northwest corner of the block and in its stead a wing of two and a half stories, 25x50 feet, was made ready for occupancy during the autumn of the same year. A recreation room, a dormitory, and a class-room were additions tending to relieve

the over-crowded state of the students' quarters. The small wing removed to the corner of Market and Fifth Streets, enlarged and repaired, became the residence of Rev. L. Piette, who, since his arrival in Oregon in 1859, occupied a small house, which stood in the middle of the block bounded by Clay, Columbia, Fourth and Fifth Streets. It was owned by Archbishop Blanchet who in 1862 took up his residence therein, it being conveniently situated with reference to St. Mary's Academy, where the humble prelate and his priests boarded with the Chaplain.

The Catholic population of Portland was increasing. Rev. P. Mackin, Rector of the Church of the Immaculate Conception, on Third and Stark Streets, recognized the imperative need of a school more centrally located than St. Mary's Academy for younger children, one wherein boys and girls might receive instruction in separate classes. The contract accepted by the sisters and signed by Father Mackin, gave the use of the building on the east side of the church to the sisters for a yearly rental of one hundred dollars. Tuition fees were collected by the teachers. Sister Mary Perpetua taught the boys and Sister Mary Florentine, the girls. The first session of "The City School" opened August 26, 1861. This undue

expansion called for consolidation of classes from some point, it thus occurred that the boys' classes from St. Mary's were removed to the parish school. The little orphan boys, at the time under the protection of the sisters, set out every morning with the two teachers. They carried their midday lunch in tin pails; but the boys hungered on the way, so at times there was a notable diminution of the contents of the buckets; at other times, some friendly wrestle brought the eatables to the ground. A vigorous blowing off of the dust and a readjustment quieted the short-lived anxiety of the culprits. The wisdom of opening a home for orphan boys, in those early years of continual hardship, might be seriously questioned. The faithful convent annalist has left us an explanation: the conscientious father was brought face to face with the impossible task of raising his motherless children according to his determined ideals. St. Mary's Academy offered a home to his little girl; was there to be no such protection for his boy? To the sisters, the appeal was irresistible. Then as now, there was, too, the utterly homeless child. From divine lips seemed to re-echo: "As long as as you did it to one of these, my least brethren, you did it to me." Straightway, the helping hand was extended to save and protect and as a result

of this beneficence, a large percentage of the smaller girls in St. Mary's boarding-school in the sixties were orphan children while many of the older resident students represented families prominent in the social and business sections of the Northwest. Rank distinctions between the highest and lowest lay in the gentle ministrations of the more fortunate to the less fortunate. There existed in those days a nicety of manners, a correctness of speech, and a simplicity of dress, all of which were enforced in the teaching of the pioneer sisters. The endless round of daily toil of their teachers warmed the sympathies of these loyal girls into kindliest deeds towards the motherless little ones. In God's sweet design it was for them a discipline for life's to-morrow.

The Faculty of St. Mary's confronted with the necessity of providing space for the accommodation of sisters and students, in the summer of 1862 was absorbed in measures which had for their object the enlargement of the Academy. The unexpected arrival of Rev. Father Michaud, Cleric of St. Viator, of Montreal, a priest of recognized architectural ability, was a providential circumstance. Having learned the details of the contemplated improvements, this energetic and gifted ecclesiastic generously gave his time to the drawings of the

construction plan. Rev. Z. Poulin, charged by Archbishop Blanchet to superintend the work, was no less appreciative than the sisters of this timely assistance. The second small wing of the original Lownsdale House was removed to the southwest corner of the block, where, remodeled and enlarged, it became the home of the orphan boys. In its place was erected a two-storied structure, the upper floor of which was exclusively reserved for the chapel, while the lower furnished two class rooms, connected by folding doors, with a view to using it for an assembly hall. Another wing was also erected, extending due east and west, which provided music rooms, a studio, sleeping apartments, infirmaries, dining rooms, and a kitchen. To symbolize the place of the institution in the domain of religion, and to proclaim that by the blessed sign of redemption its victories were to be achieved, an octagonal tower, with a cross-surmounted spire, rose above the group of buildings. The fourteenth day of December of the same year witnessed the solemn blessing of the Convent bell, of which Mr. S. J. McCormick and Mrs. T. J. Robinson were the sponsors. The Most Rev. Archbishop, assisted by Rev. Miles O'Reilly, Rev. Z. Poulin, Rev. P. Mackin, and Rev. L. Piette impressively carried out the ceremony of the ritual proper to such an occa-

sion. Bearing the baptismal name of Marie Alphonse Joseph, it was enthroned in the new tower, entrusted with its mission to summon to prayer, to labor, and to repose; to peal its festive notes of joy, to toll its requiems.

During the humble beginnings of St. Mary's, no one was ever heard to utter, "It is enough." To add to the funds of the scanty treasury, besides teaching the varied forms of embroidery and tapestry, the sisters "took in sewing." The pioneer Hibernian Society of Portland, having heard of the ever-ready skill of the nuns at St. Mary's, sent a delegation of their Society to the Academy, requesting the sisters to make badges for their organization—green satin scarfs ornamented with gold bullion. This interview somehow developed into a custom which gained prominence with recurring anniversaries of Ireland's great Patron. The new and spacious chapel was dedicated on March 17, 1863. The Hibernians wearing brilliant regalias filled its nave. The first panegyric voiced within its walls was one to St. Patrick, with a spirited complement of music and anthems by the Academy choir. The prominent feature of subsequent celebrations of the day was the march of the parade up Fourth Street to the Academy where an open air program was given by the students. This cus-

tom was maintained until the late eighties, when old St. Mary's was forced to yield to the ruthless hand of the Demolisher. However, Memory still keeps the beautiful picture of Irish love and veneration for the pioneer institution of Catholic education.

CHAPTER FIFTH.

With Faith and Courage

Had the Mother House of the Sisters of the Holy Names forgotten the little Community in Oregon? Did not the first superiors recognize that the harvest was great but the laborers few? If left without recruits, would not the efforts and the consequent results of four long years come to naught? Would not the twelve religious, with energies well nigh spent, inevitably succumb beneath the stress of accumulated duties? But the Mother House had not forgotten its devoted religious in Oregon. The Congregation, at home, was in a transition era. The transferring of the Novitiate from Longueuil to Hochelaga and the establishment of a first class boarding school at the latter place led to demands on the Sisterhood which were overwhelming. But Mother Theresa of Jesus and her Councilors, while forced to withhold the necessary reinforcements, extended financial succor to the Oregon sisters. Without this help, the rapid development of the four first years could not have been attempted.

That the enforced delay of sending sisters to Oregon was in keeping with the designs of God was made plain in the results. The interval was fruitful in vocations for the distant mission. The letters of Mother Mary Alphonse and her companions were heard by the sisters of the Congregation with deep emotion; the pupils listened with eagerness to the story of "The Oregon Foundation." The volunteers would have been many, had not the wisdom of obedience restricted them: A selection was to be made of another twelve. This choice fell upon: Sister Mary Louis, Sister Francis of Assisium, Sister Mary of the Sacred Heart, Sister Mary of the Infant Jesus, Sister Mary Dolores, Sister Mary Hedwidge, Sister Mary Helena, Sister Mary Justina, Sister Mary Angel Guardian, Sister Mary Emerentiana, Sister Mary Euphemia, and Sister Mary Isidore. On the early morning of June 11, 1863, the pathetic scene of September 16, 1859, was repeated. Mother Theresa of Jesus, Superior General, and Mother Veronica, as on a former occasion, were traveling with the missionary band, but this time to accompany them to Oregon. The colony journeying to the Pacific Coast consisted of four priests, eight Sisters of Providence, eight Sisters of St. Anne, and twelve Sisters of the Holy Names. All were under the

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leadership of Very Rev. J. B. Brouillet. The voyage was unmarked by the eventful incidents of that of 1859, but, as day succeeded day, more profound became the travelers' impression that the separation from their native Canada would be long, that each kindred tie would be renewed only in eternity's unfading day.

"Pray, hope, and wait" had become the motto of the Oregon pioneer sisters. The prolonged silence of Mother Theresa of Jesus and of the religious family circle at Hochelaga was explained by the joyful tidings conveyed to the Sisters through the Portland daily paper—"twenty-eight sisters" were among the passengers on the incoming vessel from San Francisco. Who were the personnel of the expected band was a matter of lively conjecture. Rev. Z. Poulin and Rev. F. Malo volunteered kindly service in keeping vigils at the steamer dock throughout the night, but the anxiously looked-for boat did not arrive until the early morning of July 23rd. There are sanctuaries of joy, as well as of sorrow, too sacred for the stranger's tread, so of that reunion we may not write. To the first twelve sisters, the presence of their Superior General and Mother Veronica of the Crucifix, was as "the benediction that follows after prayer." The bloom, the fragrance, and the fresh-

ness of that summer morning whispered of a new life. How different the emotions of their two superiors! They could not conceal their grief. Endless hardship told its story in the care-worn features and the hands roughened by toil. The serge habits of the devoted religious, once black, were faded, threadbare, or patched. Mother Theresa had not lost the impulsive spirit of her youth. The trunks were straightway unpacked and the extra twelve dresses of the newly-arrived were, in a short time, made to fit the twelve poorly clad nuns.

To no one beyond the Portland Sisterhood was the late accession of sisters more welcome than to Archbishop Blanchet. As the stay of the Mother General was limited to the closing days of September, she at once directed her attention to the foundations contemplated by His Grace. Pursuant to his wishes, she visited Salem, whose Catholic population in 1863 consisted of a few families of limited resources. To Rev. Leopold Dieleman, lately arrived from Belgium, had been assigned this town as his first field of missionary labor, and he realized that only through a Convent school could he hope to augment his congregation. Enthusiastically did the zealous priest receive his Archbishop's views—that a school should be opened in

the month of September. During the visit of the Superior General to Salem, negotiations were partly completed for the purchase of the Masonic Hall and its site, consisting of two lots located on Church and Chemekata Streets. Through the influence of some of the leading non-Catholic gentlemen of the Capital, the selling price of the building and land was reduced to thirteen hundred dollars. The absence of the Grand Master of the Masonic Lodge prevented the closing of the deal, which, however, took place in the middle of August.

Mother Theresa of Jesus, anticipating future demands for foundations of her Sisterhood in the Northwest, accompanied by Mother Alphonse, traveled through eastern Oregon, eastern Washington and visited the Grand Ronde Reservation in Yamhill County. The remnants of the Indian tribes of the Willamette Valley had been collected on a large tract of land, were supported by the government, and directly controlled by United States officials. Among these red men and their families were some Catholics, whose spiritual wants were supplied by Rev. A. Croquet, the Chaplain of the Reservation. The Superior General found it impossible to establish a house at Grand Ronde under the existing conditions; in declining the offer of the Archbishop she did not leave him without the

hope of accepting the Indian school when circumstances favored such an opening.

The time and place of a ruler, in the life of a nation, is marked by the unerring hand of an all-wise Providence, and these infinite designs are no less strikingly evident in the life of religious organizations, which are but the world in miniature. Mother Theresa of Jesus holds a unique position in the history of the Congregation of the Sisters of the Holy Names of Jesus and Mary. She was a woman of distinctive individuality, of keen intellect, of broad views, fearless in her attempts and equally fearless in execution; but generous and sympathetic. Like a Mother Duchesne, she would have gone to the farthest end of the world to save souls. It required the valiant woman, "who hath put her hand to strong things" to determine the foundation of the Oregon Province of the Sisters of the Holy Names in 1859. As one of the results of her Western tour, we shall find another band of her sisters arriving in the Golden State in 1868, and in the same year a little colony planted on the Island of Key West, off the south coast of Florida. Somewhere from an old and faded manuscript was gleaned the thought: "The Sisters of the Holy Names have planted the banner of Jesus and Mary on the four outposts of North America."

All this, and more, did Mother Theresa of Jesus, the apostolic woman, accomplish for the Divine Master's cause and the glory of her Congregation.

The Superior General and her two companions were soon to depart from Oregon. It was generally known by the Community and the friends of the Academy that Mother Alphonse, who had been superior since the foundation of St. Mary's, was one of the two. Her health, seriously impaired by overwork in her responsible office, demanded rest from labor. The thought had not occurred to any one of the twenty-three sisters that Mother Veronica of the Crucifix was the other. It could not be that they were to be deprived of their venerated mother, by nature compassionate and tender-hearted, by rank and dignity, allied to all that was noblest and strongest in the Congregation, and in heartiest sympathy with the work of the Oregon Province. Could it be that the bright expectations kindled in every heart must vanish in the gloom of the nearing departure? Mother Theresa was deeply touched by the entreaties of her religious daughters, but she was powerless to effect this appointment, which needed the approval of Bishop Bourget and the General Council. A promise, however, was held out that Mother Veronica would return to her

Oregon daughters; Sister Mary Dolores was to exercise the superiority pro tem.

The obedience for the ensuing scholastic year, 1863-1864, had been given by the Superior General on the evening of August 16th. Sister Mary of the Sacred Heart, Sister Mary of Calvary, and Sister Mary Florentine were to be the foundresses of the intended Academy at Salem. A maxim of those early years was, "A religious should be always ready." True to this principle of prompt and simple obedience, the anxious sisters, who had not recovered from the surprising announcement of the preceding night, set out for Salem. They traveled by private conveyance and on the second day reached their future home. Through the foresight of Rev. L. Dieleman, they were kindly welcomed and hospitably entertained by Mr. and Mrs. M. H. Dimick, of the Mansion House, and Mr. and Mrs. John F. Bell. Salem is the seat of the Methodist pioneer institution of learning, "The Willamette University." It was not to be expected that this dominant sect of the Capital of Oregon would look with favor on the establishment of a Catholic Academy. But there was another non-Catholic element to whom the Convent school strongly appealed, this was composed of people from the south and southwest sections of our country, who,

in their earlier lives had been placed in touch with the wholesome and elevating atmosphere of kindred institutions. The Masons wished to extend their occupancy of the Hall, the sisters were equally desirous to see the premises vacated, so that the needed extension and repairs of the building might not cause a delay in the opening of the new institution. After some difficulty, the sisters found themselves in possession of their new home. The dedication of the building to its new purpose was not deferred. The curiosity and interest centered in the work of transforming a Masonic Hall into a convent were active agencies in making known the title of the school: "Academy of the Sacred Heart." The poverty of the little Community was to its members a happy presage of multiplied blessings. To Rev. Father Dieleman it was evident that he must support, encourage and guide the sisters during initiative years. Having secured an extended term of credit for the Academy from a few of the principal business houses, for the furnishings of the boarding and day school, he next turned his attention to the raising of a fund to aid in meetings the expenses incurred. In this, Father Dieleman was likewise successful. The Academy of the Sacred Heart opened its doors to students on September 7, 1863. Eighty day-students were enrolled

during the first week. The resident students registered were six in number. Patrons and friends of the Institution were elated at this success, which they pronounced phenomenal. But three sisters were insufficient to meet the many duties of this growing Institution. Sister Mary of the Sacred Heart, the Superior, presided alternately in the parlor and in the kitchen, Sister Mary of Calvary taught the advanced classes and music, Sister Mary Florentine, the intermediate and primary classes. Sister Mary Agatha came from St. Mary's in answer to an earnest appeal for help; this devoted sister, the amiable Martha, was "busy about many things" in her eagerness to contribute a useful share of service to the young establishment. The satisfactory results shown by the girls' classes, induced patrons to petition the Sister Superior for a teacher for their boys. The authorities at Portland doubted whether such a department could be maintained in the school's limited quarters. However, Sister Mary Angel Guardian, who had arrived at Salem as a teacher of music, of drawing and of painting, assumed charge of the boys. The increased attendance in the boarding school forced the sisters to discontinue, after a short time, this work so necessary in the formative stage of a Catholic parish. Previous to the arrival of the sisters in Salem,

the Holy Sacrifice of the Mass had been celebrated every Sunday in a private house. This modern Bethlehem soon gave way to a sanctuary more worthy of our Divine Lord's eucharistic presence, the convent chapel. Within its narrow enclosure, Christmas was solemnized for the first time in the Capital of Oregon. The adoring worshipers, limited to the five sisters and the representatives of the few Catholic families of Salem, like the shepherds of old, received the first blessings of the Infant King.

The Academy of the Sacred Heart enjoyed a full measure of confidence from its patrons, regardless of sect. This was an important element in developing its healthy and steady growth. In the late sixties and early seventies, its extended range of patronage comprised all that part of Oregon between Salem and Roseburg for the State Schools of Eugene and Corvallis did not exist. The crowded condition of the building and its nearness to the business district of the city, induced the Sisters to purchase a more elevated tract of land adjoining the Catholic Church which had just been completed. This purchase, dated March 17, 1864, was made from Judge Boisé for the sum of four thousand dollars.

But it is time to return to St. Mary's, Portland, where events of importance claim our attention. Mother Theresa of Jesus had not promised recruits in vain. As unexpected as Mother Veronica's first arrival was her return to Oregon. The solemn stillness of the midnight hour of March 26, 1864, was disturbed by some one endeavoring to force an entrance into the Academy. Momentary fright gave way to rejoicing when it was found that the invaders were Mother Veronica, Sister Mary of the Assumption, Sister Mary Françoise, and Sister Mary Blandina. To sustain the primitive spirit of the Congregation, to flourish as the fruit-laden branch of the parent tree, and to feel that the family unit was upheld by one whose mind was enriched by the experience of multiplied years and whose sympathies had been broadened by the test of many personal sorrows were the motives which made the Oregon Sisters desire the superiorship of Mother Veronica of the Crucifix. The mingled concert of prayer, of sighs, and hopes had been answered.

During her official visit to Oregon, Mother Theresa of Jesus had promised Rev. L. Vermeersch that a school would be opened at The Dalles in the autumn of 1864. On the same tract of land as the church which had been built in 1861 stood

a frame building. This house, through the kindness of the Rev. Rector and the co-operation of several ladies of the parish, was put in readiness for the occupancy of Sister Mary Francis of Assisium, Superior, Sister Mary Francis Xavier, Sister Mary Arsenius and Sister Mary Agatha. On the evening of August 19th, Rev. L. Vermeersch was at the boat landing to extend a cordial welcome to the religious and to conduct them to their future home which they found neat and inviting. Hardly had the Sisters become a part of the parish when aid came from an unexpected source: the ladies presented them with a purse of four hundred dollars, the proceeds of a social held for the benefit of the new school. Unlike the previous foundations in Oregon, the "Convent of Mary Immaculate" did not pass through an era of privation and hardship. This was averted, not that greater resources were at the disposition of the Community, but because the benevolent patrons of the school anticipated the wants of the Sisters and generously supplied them.

The tourist traveling up the Columbia River finds himself enchanted with the magnificence of the scenery, but as he nears "The Dalles" the picturesque gradually merges into barren ruggedness. The lava rocks, now rising in bluffs, now scattered

over the plain, are not pleasing features to contemplate especially on an August day when the temperature rises over 110°. It was here, where Nature's gifts seemed so sparingly diffused, that the Sisters of the Holy Names reaped the earliest fruits of their labor. At the close of the first scholastic year one hundred and forty-three day pupils had been enrolled; of this number eighty-one were girls and sixty-two boys.

Rev. L. Vermeersch had been called to another field of labor and succeeded by Rev. L. Dieleman; and the latter in turn had been replaced by Rev. P. Mackin. In 1871, the Community purchased four lots situated opposite the church. Through the kindness of the Rev. Rector a loaned capital was supplied sufficient to meet the expenses incurred in the purchase of the land and in the extension of the building. The anxieties of meeting the indebtedness were spared the Sisters. The people of the parish were wont to regard the convent, its successes, and its trials as a part of their common responsibility and interest. No debt was permitted to rest on their Academy when their personal exertions could remove it.

Mother Veronica of the Crucifix divided her time between relieving the spiritual needs of her Sisters and responding to the many demands of the Ore-

gon houses. Her first and greatest solicitude was that the temporal concerns should not overshadow the all-important duty of the religious, "the care of her own soul." As a "living rule" she went from house to house regulating duties and tempering undue zeal. Where she passed, souls grew stronger in their aspirations for that which is of God. The years had been so full of toil and pressing wants that no one had entered seriously into the task of providing for the future expansion of the houses still less of effecting a legal organization. In Portland, the property of the Community was limited to the Academy site. Adjoining this on the south were five lots which in 1865 were secured for $2000. The hope that Mill Street would not be extended was frustrated within the same year as the purchase, for the City Council passed an ordinance for the opening of the same street and the grading of Fourth and Market Streets. A transfer of the five lots was made to Archbishop Blanchet in 1866 for the amount paid for them. The block owned by Hon. L. F. Grover, bounded by Fifth, Sixth, Market and Mill Streets, was purchased by the Sisters in 1866 for $4000. The grading of the streets necessitated the building of the rustic stone wall which entailed an expense of $3000. Since the arrival of the Sisters in 1859,

all the property acquired was held individually in the name of the Superior. An act of incorporation was legally drawn up and entered in the office of the Secretary of State. The document dated December 20, 1866, was signed by the members of the executive board, Mother Veronica of the Crucifix, Sister Mary Dolores, and Sister Mary Margaret. The estimated value of the real estate of the Corporation at the time was $10,000.

In the early months of 1865, Rev. F. X. Blanchet, a nephew of Archbishop Blanchet, wrote to Mother Veronica asking her to establish a convent school in Jacksonville, a town of Southern Oregon, at a distance of three hundred and sixty miles from Portland. The request was referred to the Mother House of the Congregation. In response to this appeal, four Sisters were sent from Montreal, Sister Mary Praxedes, Sister Mary Patrick, Sister Mary Henry, and Sister Mary Zotique. Sister Mary Dolores was appointed Superior pro tem of the new school which was placed under the patronage of our Heavenly Mother, Sister Mary Febronia and Sister Mary Zotique completed the little band of three. On August 11, 1865, the Foundresses of Jacksonville accompanied by Rev. F. X. Blanchet, set out from Portland. The journey was one of six days. In our era of

Pullman-car comfort, we do not understand the meaning of five days of constant travel in a stage. The Sisters who labored on the Oregon and Idaho frontiers had many interesting experiences to relate of their stage trips, of the inns were food was served and fresh relays of horses secured, and of the adventures, which on many occasions well-nigh proved fatal.

The Sisters on their arrival at Jacksonville were hospitably welcomed by Mrs. P. Donegan, Madame Hoult and Mrs. Horne, three devoted friends of Father Blanchet. These kind ladies had placed the humble convent in readiness for immediate occupancy. During the first scholastic year the register showed an entry of twelve resident students and thirty-three day-students. In 1868, the Community bought the home of Mr. James T. Drum, which in later years was considerably enlarged by additions. The little town nestled among the vine-clad hills, had a warm-hearted population, among whom Rev. F. X. Blanchet moved as father and friend. In every home, irrespective of the creed of its inmates, he was a welcome guest. The work of the Sisters was appreciated and the influence they exerted was acknowledged even by the ministers of the different sects. Any request for aid made from the Sisters met a hearty response from their many

friends, but there were wants and sacrifices which each heart keenly felt but which were never voiced to the outside world. There was a longing for their dear Home center, for the sympathy of their sister-religious. Every year had its lights and shadows, for the first half was one of anticipation for dear Mother Veronica's official visit and the second half was one of that sense of loneliness which follows the departure of dear ones. The field of Rev. F. X. Blanchet's priestly zeal embraced an extensive territory whose visitation led to an enforced absence of several weeks at a time. It was thus that many spiritual privations came to the isolated community of Jacksonville.

How things peculiarly human may subserve the designs of Providence was strongly manifest in the foundation made by the Sisters of the Holy Names in far-away Idaho. Archbishop Blanchet had a design for the fulfillment of which he counted on the co-operation of the Community. On this, as on many other occasions, he did not stop to consider the difficulties attending the undertaking, nor the self-denial he imposed on the two Sisters who would be chosen for the trip to Idaho. Rev. Z. Poulin administered to the spiritual needs of the Idaho missions. The two religious set out in the month of August, 1867. During their stay in

Idaho City, the priest and his people brought forth many an argument in favor of the much desired school. It so happened that all those interested in the project saw the possibilities of the harvest, but failed to measure the union of energies necessary to make their labor fruitful. The two Sisters on returning to Portland, were the bearers of the earnest request of the missionary priest and of his people. This petition was referred to the Mother House of the Congregation, and Idaho City was promised a delegation of Sisters in the late autumn. The zeal which prompted the Community of the Holy Names to extend its educational work into Idaho Territory was repaid by untold hardship and an absence of spiritual help. During their brief stay of seventeen months the Sisters were witnesses to the enthusiasm which greeted the coming of Right Rev. Louis Lootens to Idaho Territory as its Vicar Apostolic and to the overwhelming disappointment which followed his departure and subsequent resignation. On coming to his Vicariate, the Bishop recognizing Boise as a more prosperous center than Idaho City, had written to Mother Veronica requesting her to make choice of the former city as the location for the future Academy. When ill health forced this Prelate to retire from his new field of labor, the Idaho Mission of the

Sisters of the Holy Names was closed. With its brief existence is associated the names of Sister Mary Dolores, Sister Mary Febronia, Sister Mary of the Assumption, Sister Mary Praxedes, and Sister Mary Bernard. Was their work a failure? We cannot read beyond outward seemings, but if arduous labor in a life purpose which is of God, must bring its own reward, then somewhere in the long after-years this little sowing of the good seed no doubt had its blossoming.

The shadow of the cross was lengthening. During the first decade of years, Death had not entered the ranks of the Oregon Sisterhood. The last month of 1870 and the first of 1871 brought overwhelming sorrow. Sister Francis of Assisium after an illness of a few days, passed away at the Academy of the Sacred Heart, Salem. On January 3rd, the grave was again opened, this time to close over the remains of Sister Mary Florentine. Four days later Sister Mary Simon's pure soul found its eternal abode of happiness. God's hand pressed heavily on the Congregation of the Sisters of the Holy Names. Three pillars of their educational fabric had fallen! They had passed from their field of toil in the springtime of labor leaving to other hearts of generous self-sacrifice the task of fertilizing and gathering in the harvest.

During the first twelve years following the foundation of St. Mary's, the spiritual direction of the Community had, for the most part, been exercised by Rev. L. Piette. This humble priest rendered eminent service to the Sisters by the fatherly interest he manifested in all that pertained to the welfare of the Sisters and the pupils. Year after year brought new proofs of his zeal for the salvation of souls. During the last four years of his chaplaincy his health showed so notable a decline that he determined upon a return to his native Canada. His departure, on November 13, 1871, was the passing away of one of the tried and true friends of the Sisters of the Holy Names.

As Mother Veronica of the Crucifix was the ideal exemplar of the religious educator, so also was she "The Mother and Friend of the Orphan." To erect a home for boys on the newly acquired block on Fifth Street was her cherished design. In disclosing her purpose to her Sisters, she found a unanimity of sentiment and a ready co-operation. A one and a half story building was erected on the corner of Mill and Fifth Streets and completed at the beginning of June, 1870. As this hall was also to serve as an auditorium for future Commencement Exercises, the boys did not take possession of it until August. When the manly little

lads had spoken their thank-offering to their devoted friend, Mother Veronica, they entered a conditional protest: They would remain in the little house with Sister Mary of the Infant Jesus and Sister Mary Perpetua, but they would not go to their new home without these. Happily they who ruled had anticipated their choice of Sisters. But a separation soon came. In 1872, Archbishop Blanchet opened a school for boys, St. Michael's College. The establishment of the new institution determined the authorities at St. Mary's to dismiss the boys and to convert the building into a home for Orphan Girls.

Sister Mary of the Sacred Heart and her brave Sisters at Salem were passing though the slow-torturing anxiety which the burden of heavy debt inevitably carries with it. The school had outgrown the narrow limits of the first Academy. On the block purchased from Judge Boise in 1864, an extensive brick building was in course of erection. A borrowed capital had been secured, but to meet the interest at the rate of 12 per cent. was a disheartening task. Noble and generous were the personal privations which the members of the Faculty imposed on themselves in their efforts to contribute to the annual interest fund. The brick and mortar era, standing for material progress, was

inaugurated in Salem and thence extended to the different sections of the Oregon Province of The Sisters of the Holy Names.

On July 20, 1872, a call came to Mother Veronica of the Crucifix summoning her and Sister Mary of the Visitation to the General Chapter of the Congregation, which was to convene at the Mother House, Hochelaga, on the sixth of October. Every heart felt its own premonition of impending loss which none dared voice. During nine years Mother Veronica had been a light to the feet of her religious daughters and a strong wall of security in the hour of trial. Her election a few months later to the office of General Assistant of the Congregation, while depriving the Sisters of Oregon of an immediate intercourse with her, did not weaken the links of trustful confidence and mutual sympathy which bound Mother Veronica to her Western Community.

CHAPTER SIXTH.

In the Paths of Mercy and Charity

Having stepped into the field of action, the venerable Founder of the Sisters of the Holy Names rejoiced in his power to give succor to the noble apostleship of Archbishop Blanchet. But the breadth of Bishop Bourget's sympathies was not less than his range of vision. To plant the seed of heavenly wisdom in the heart of the child, to lead souls onward to their eternal destiny, to fulfill the work of Christian mercy, to minister to suffering humanity as angels of charity—were so many implied needs of the missions of the Northwest. To supply the agencies for their relief meant to bring several Sisterhoods into Oregon. These were not available, besides the undeveloped state of the Archdiocese made their coming impossible. The heart of the zealous Prelate was as quick to throb as his mind was to see! he would make the works of mercy and charity subservient to the work of education. In delegating the twelve Sisters to their distant field of labor, he bade them go forth in the strength of Jesus and Mary—teach, visit the sick, compassionate the unfortunate, and perform such

other works of zeal as the Ordinary of the diocese would require of them, but with this wise limitation: at the advent of the Sisters of Mercy or Charity, they were to restrict their energies to the end of the Institute, Christian education. Was not this apostolic commission like the eloquent appeal of St. Vincent de Paul ringing down the centuries? "Love God, love God, but let it be with the work of your hands and the sweat of your brow."

The pioneer band of twelve Sisters did not wait long to prove their willingness to become ministering angels in a strange land. In the olden days when Doctor John McLoughlin ruled as Governor of the Hudson Bay Company, his devoted wife enjoyed the self-imposed task of teaching catechism and canticles to the Catholic children of Fort Vancouver. This aged widow was now dying. Archbishop Blanchet summoned three Sisters to Oregon City to aid in preparing her for the great journey from time to eternity. They arrived at the home of Mrs. McLoughlin, February 26, 1860. Across the deepening shadows there came to the sufferer a gleam of sunshine from the far-off convent days at Quebec. The presence of the nuns revived her fast-failing strength. She again wandered through those familiar halls where the devoted Ursulines nourished her faith and taught her the efficacy of

prayer. Her patient nurses lingered near her through three nights and three days. But she was not prepared to go; barriers were to be removed, and faith must precede repentance. The unremitted voice of prayer pleaded for this soul so precious in the sight of God, and on the fourth day, grace was triumphant. The flood gates of contrition told how true was that conquest. At peace with God and men, Mrs. McLoughlin's soul passed to its Creator.

The Catholic Church was the earliest dispenser of Christian charity in pioneer Portland. This frontier town had its element of neglected humanity. Hardly had the Sisters begun the work of teaching when they were called upon to exercise their zeal in visiting the sick in their homes. Friendless and neglected, a woman lay dying in a wretched hut. In that hovel there was work for willing hands, and a soul to be brought to repentance. As the poor sufferer hovered on the borderland of eternity, the priest of God came; fortified with the spiritual strength of the Sacraments, her soul passed away. The report of this unusual visit spread rapidly, and it resulted in frequent demands on the time and energy of the Sisters. The duty of visiting the sick was assigned to the two Sisters who taught in the school adjoining the Cathedral. This work of charity was the

sequel to a long day in the class room. Oftentimes circumstances called for an extended stay near the bed of suffering, sometimes for a night vigil with the dying. Only God and His recording angel can tell what the compassionate kindness of these weary, worn watchers wrought in human souls indifferent to their eternal salvation. What mattered that the following day was one of laborious class-room duty? Another soul was saved. Prejudices vanished before the comforting presence of these angel visitants, who heeded the invitation of non-Catholic, as well as Catholic, whenever a request was made.

Step by step with the development of a city's prosperity the dark shadow of sin advances. Portland was no exception to this general experience, and the Sisters of St. Mary's were called into the ranks of God's favored heroines who obtained the blessedness of mercy because they were merciful. The parent heart, with seemingly a flickering ray of love left to light its depths, felt that there was an assurance of life and protection for the infant cast upon the charity of the Catholic Sisterhood. What piteous, heart-rending scenes are frequently depicted on the pages of the early annals of the Institution! At one time, the wail of a miserably clad child left at the door, at another, a basket

with its living contents placed in the flower garden in the early morning hours attracted the attention of the sisters or pupils. The hand of mercy was extended and the regenerating waters of baptism were poured on the brow of the unknown child. If it survived its cruel exposure, it grew up in the home of a foster parent, who was remunerated at the expense of the Community; occasionally an adoption of a little waif was recorded.

St. Mary's was the hearth on which was kindled the fire of charity and from which the genial glow radiated. It was in keeping with this spirit to befriend all those who sought aid; the unemployed domestic turned to her for timely help or hospitality, the parentless child found home and friends within the shelter of the convent walls.

At the close of the first decade, 1869, the heroism of the Sisters was called into action in ministering to the victims of small-pox. The epidemic wrought its greatest havoc in the town of Jacksonville. The four Sisters, the personnel of the Academy at the time, were Sister Mary Francis Xavier, Sister Francis of Assisium, Sister Mary Edward, and Sister Mary Genevieve. At the outbreak of the pestilence, the resident students were sent to their homes and the school was closed. From the following letter it will be seen how

deeply appreciated was the formal offer of the Sisters to care for the victims of the dread pestilence:

St. Mary's Academy,
Jacksonville, Jan. 7, 1869.

The Sisters of the Holy Names of Jesus and Mary most willingly tender their services to attend the patients in the hospital if the Board of Health wishes to accept their offer. The Sisters will be happy to give this proof of their appreciation to the good people of Jacksonville for the numerous benefits received at their hands.

To Mr. David Linn,
President of the Board of Health.

Jacksonville, Oregon, Jan. 7, 1869.

The Board of Trustees for the town of Jacksonville, beg to acknowledge the receipt of the note of this date addressed by the Sisters of the Holy Names of Jesus and Mary to the President, in which a tender is made of the Sisters for the purpose of taking charge of the smallpox hospital.

The Board, while most gratefully acknowledging the Christian charity and humanity which prompt the noble and generous offer, begs to say that for the present the attendants on the afflicted, although not numerous, are deemed sufficient for the emergency, and are therefore unwilling to expose the generous ladies of the Sisterhood to the contagion until an imperative necessity requires it. If, however, the epidemic should continue its ravages, of which there is every indication at present, the Board will most gladly avail itself of the offer made by the Sisters in the note referred to.

The Board takes this occasion, for itself and in behalf of its citizens, to reiterate the thanks due for an offer which only springs from the very highest dictates of religion and humanity.

(Signed)
DAVID LINN,
President Board of Health.

A few days after these letters were penned, the rapid spread of the small-pox determined The Board of Health to accept the proffered aid of the Sisterhood. Sister Mary Francis of Assisium and Sister Mary Edward were the fearless volunteers. During two months, they passed from one home of contagion to another. In the silent watches of the night they were alone with the stricken, the dying, and the dead. The undaunted Father Blanchet went about doing his Divine Master's work. If death sealed the fate of some hapless victim, he gave it sepulture. Whenever the two nuns appeared on the streets, people fled from them in terror. The two guardians at the Convent provided for the needs of the nurses by placing food and clothing in an outbuilding. The most prominent victim of the awful visitation was the aged Colonel M. W. T'Vault. Two months previous to the outbreak of the plague, he had been received into the bosom of the Catholic Church. Realizing that he was to die of the loathsome disease, he cried out: "I have faced the enemy on the battle field, I have held important offices of trust and must I now die of small-pox?" Gently did the attending sisters recall the ignominy of the Man-God who was crucified. The death struggle came, not however, until the strong spirit had bowed in

humble submission to the Divine will. At the end of two months, the weary sisters were permitted to return to their Convent. Among the eulogies which their heroism elicited at the time from the public press of Jacksonville, we quote the following:

"O woman! was there ever such a paradox? Gentle, yet stern and resolute as mailed and belted warriors in the hour of peril—timid, yet bravest in the face of danger. During our epidemic, when strong men shrank in dismay, when the dearest ties of kindred were severed by the fear of contagion, the delicate and gentle members of the Catholic Sisterhood bravely stepped forward to assuage the horrors of the pestilence. For weeks they have not ceased their ministrations. Day after day, against the warnings of physicians, regardless of their own health—like pallid watchers in the vestibule of Death—these self-sacrificing women have wrestled with the king of terrors. In chambers burdened with sickening odors, reeking with loathsome corruption, amid suffering, and delirium, and madness, and scenes at which the bravest of us might falter, they have cooled the burning thirst of the sick, in the last hour they offered the soothing consolation of religion to the dying, and performed the last sad offices of the

dead. And for no reward—save that which is beyond the threshold of eternity! Was there ever heroism more sublime? Amid shrieking shell and gleaming steel, was there ever courage greater? It is more than heroic—it is supernal! It can only spring from the strongest and purest faith—it can only be founded in the deepest and most unswerving hope—it can only be born of the inspiration that took the sting from the crown of thorns; and the bitterness from the hyssop that was given to Him who taught us charity. Scoff as we may—doubt as we may, we must view with admiration the power and truth of a religion that bestows on the weakest and gentlest of humanity a courage so unfaltering, a faith so powerful and so everlasting. Let prejudice be silent now; and as those gentle messengers of mercy have done to us and ours, let us so do unto them."

Towards the middle of the month of March, 1869, the little Community set out for Portland crowned with the benediction of a people whom they had so heroically served. Sister Mary Francis of Assisium, within two years, fell a victim to her devotedness. From the long continued strain of fatigue and loss of sleep, the heroic nun succumbed, dying of paralysis at the age of thirty-nine. The second heroine, Sister Mary Edward, has seen the

whitening fields turn to the golden harvest gathering. To a younger generation of sisters, the story of her heroism has been an inspiration, to future generations may it prove an incentive to holy endeavors.

True to the spirit of their Congregation, the Sisters of the Holy Names ever kept their minds fixed on the exalted ideal to which their lives are consecrated—Christian education. If in "The Paths of Mercy and Charity" their work was singularly blessed by Heaven, it was because it was theirs to do by the voice of holy Obedience. In 1875 the population of Portland justified the establishment of St. Vincent's Hospital, conducted by the Sisters of Providence. The time limit set by Bishop Bourget had been reached.

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CHAPTER SEVENTH.

The School of the Hidden Life

"The sisterhoods of the Catholic Church are an inspiration to humanity." This fervid utterance is an expression of the world's estimate of exalted virtue illustrated by self-immolation, the insignia by which religions are known. But the underlying motive of this consecration has always been, and must continue to be an unsolvable secret to those who never rise to the level of the spiritual; for to the earthly-minded the higher things of life are unintelligible. Lifted by God's grace towards Him who is the way, the truth, and the life, it is easy to understand how virginal souls can be attracted to a complete renunciation of all that the shortsighted world holds so dear. Religious vocation is not the rare exotic of some favored clime, but the indigenous plant of the garden of God's universal Church, made fruitful by earnest prayer and heavenly light. The unity of the Catholic family, with its traditional faith and prayer, with its removal from the distracting whirl of every day life has ever been the nursery of "the divine call."

While the educational field in Oregon was widen-

ing, the Mother House was extending its foundations on the Atlantic and Pacific coasts. The outlook did not inspire hope. Even with the most generous dispositions, the demands of Oregon for recruits could not be promptly answered from Hochelaga. Eight years of experience in the Northwest had convinced the Sisters of the Holy Names that in the wholesome atmosphere of many Catholic homes, scattered throughout Oregon, there already existed the promise of future vocations. To cultivate and gather in these precious souls, as the first fruits of the land, was their united resolve. Should religious vocations be found among the Oregon pupils a great difficulty had to be overcome. Would not these candidates for the Novitiate falter in their holy purpose when the necessity of going to distant Montreal was made plain? Would not the question of a change of language, climate, and customs materially influence their decision? These considerations, warmly supported by Bishop Bourget, the Superior General and her Council, were submitted to Most Rev. F. N. Blanchet. He at once addressed a formal petition to the Sacred Congregation of the Propaganda, asking that a Novitiate be established at Portland, Oregon. Realizing that several months would elapse before an answer could be expected,

the Archbishop counseled the Community to accept prospective postulants without delay.

The Academy of the Sacred Heart, Salem, enjoys the distinction of having given the first postulant to the future Novitiate. At the Commencement held in 1868, Miss Jane Kelly received the highest honors of her Alma Mater. Beloved by her friends, talented, accomplished, and with all the promise of youth lighting up the future, the happiness of a life in the world seemed assured. But the destiny of that future had already been confirmed when, in the solitude of her own thoughts, she had heard the whispered invitation of the Bridegroom, "Follow Me." Yielding to the entreaties of an aged mother, she remained a year longer in the family circle and then sought the home of her choice. It is easy to follow the beaten pathway, but to reach the goal of one's desires through the trackless forest, is a test of human courage and perseverance. The ardent aspirant did not hesitate before untried ways, but eagerly pressed forward towards the haven of her desires. The same call, so generously heeded by Miss Kelly, had echoed and re-echoed in another soul that responded to it no less faithfully. Miss Hannah Young, in her early girlhood years, was attracted towards the edifying life of the nuns of her home city, Buffalo,

New York. Through the ripening years of girlhood, her prayer had been that of the Royal Psalmist, "O Lord, make the way known to me wherein I may walk." A strong attachment for her eldest sister who had made her home in Portland, induced Miss Young to cross the continent. By a mere accident she heard of the opening of the proposed Novitiate and asked admission therein.

The Holy See, always circumspect in its decisions, had favorably considered the petition of Most Rev. F. N. Blanchet, and by an indult of April 9, 1871, granted permission to the Congregation of the Sisters of the Holy Names of Jesus and Mary to establish a Novitiate in Portland, Oregon. Meet it was that the Sisters should rejoice. Pius the Ninth, of illustrious memory, had placed upon their work the sanction of our Holy Mother the Church, the triple pledge of permanence, strength, and sacredness of aim. No organization that has not the promise of perpetuity, however praiseworthy in its end, can lay claim to completeness of existence. Limit it to a life-span, take from it that faith in things unseen and its fruitfulness becomes circumscribed. Give to it the grandeur of being rounded by one thought, guided to the one end, carried forward by concentration of united effort, and you have

created a force that builds not for the morrow, but for the eternal year.

The foundation of the Novitiate was, however, but a means to an end. "Consecration" is the underlying motive of religious vocation. It is more than a severance from the world, it implies a perfect holocaust of soul and body by the three vows of poverty, chastity, and obedience. The course black serge habit of the novice is the outward expression of her detachment from the world. From her divine Exemplar, Jesus of Nazareth, she learns self-conquest of heart and mind, the cultivation of the virtues which are the groundwork of perfection, and in the solitude of her hidden life she experiences the joys reserved to "the chosen few." The period of her probation draws to a close and life's happiest day dawns, that on which she dedicates herself to God by the vows of religion. A trained mind and a disciplined heart converge in her whose future years are to be irrevocably given to the education of youth. The exalted aim of her Congregation is an incentive to tireless effort because "it is a providential and sacred labor, a task entirely divine."

We have seen that two postulants had been accepted while awaiting Rome's approbation. Miss Jane Kelly in relinquishing all worldly ties, received

the name of Sister Mary Rose de Lima. A few months later Miss Hannah Young on taking the religious habit was given that of Sister Mary Joseph. Before the close of the year 1871 these two ardent souls had the happiness of completing their sacrifice by the profession of the three vows. The prayer of petition had been answered. Animated by faith and perseverance Sister Mary Rose de Lima and Sister Mary Joseph had become an inspiration to a chaste generation of souls called to follow the divine Master.

The Novitiate in a Community is the privileged portion of the religious family. To a mother-mistress is confided the guidance of those who have chosen to walk in the paths of obedience. Their joys, their griefs, their advancement in the narrow way of perfection claim her sympathies and her labor, to them she must be indeed "all to all." In that "Enclosed Garden of Christ," soul differs from soul as in earth's gardens flower differs from flower. To preserve and develop God's distinctive touch of loveliness in each young soul, while imparting to every one the indefinable resemblance common to the religious of the same Congregation, is the task of her who has not inaptly been styled "the artist of souls." At the foundation of the Oregon Novitiate, Sister Mary of Mercy, one of the first twelve

pioneer sisters, was called to fill the responsible office of Mistress of Novices. She was an angel of prayer, and exemplified in her daily life the rule of her Congregation. Deep and strong did this holy nun lay the foundation on which in later years rose the beautiful superstructure of the House which the Divine Master himself had builded. The valued beginnings of her labor of love were taken up by Sister Mary Margaret, who as second Mistress of Novices centered the energies of her noble being in her work. The snows of her native Canada mantle her tomb, the gentle spring breezes chant her requiem, but Mother Mary Margaret still lives in the religious whom she trained to walk in "the narrow way." Of broad sympathies, with a thoroughly trained intellect, and with a soul filled with spiritual unction, she wielded an influence which was irresistible. Her life is her noblest eulogy and her memory is blessed.

St. Mary's Novitiate has given to the Oregon Province strength and numbers. It is as the tree planted near the stream of running water; it has been vivified by the sustaining spirit of the elders of the Congregation, its growth has been carefully watched by the chief pastors of the Church in Oregon, and the desire of numerical increase has always been subordinated to the question of indi-

vidual fitness. A devoted loyalty to the Mother House of the Congregation has ever been characteristic of the Sisters trained in the Oregon Novitiate. Loving their community with a disinterested affection because she is beautiful in her spirit, holy in her members, and because their love has been returned a thousand fold, they live in that one thought—to glorify Jesus and Mary by aspiring to the highest ideals of their sublime vocation.

The statistics of the Novitiate, at the present date, must awaken the glad thankfulness of the early pioneer sisters who beheld its meagre beginnings. The register shows an entry of two hundred postulants of whom one hundred twenty-six were admitted to the profession of vows. Nineteen professed sisters have been called to the eternal nuptial feast. Two novices, Sister Mary Norbert, Miss Jane Drew, and Sister Claire Marie, Miss Belle O'Brien passed away in the fervor of their first sacrifice. What beauty had already been unfolded in these young souls, how fruitful would have been their service in the Congregation of the Sisters of the Holy Names! According to our narrow reckonings, their deaths may have seemed premature, but Faith looks beyond time's fast fleeting epochs into the eternal year. At the present date twenty-seven novices and postulants await the

gladsome echoes of the jubilee bells to herald in the day of their sacred oblation.

The Fiftieth Anniversary of St. Mary's Academy will not only commemorate the victories of the past, but will stand for the beginning of a new era of higher ideals and broader lines of action. Even now all energies are being bent towards maturing the plan of the Provincial House, the future home of the Novitiate. The location is idylic, a plateau rising above the west bank of the Willamette River and commanding a delightful view of mountain and landscape scenery. In this sanctuary of the spiritual life, souls will taste the sweets of solitude and through self-conquest and self-knowledge become imbued with the strong spirit of the religious instructor. We know the history of the yesterdays. They have blossomed and borne a rich fruitage of "chosen souls." We look towards the future—may the Divine call "Follow me" be heard by that legion of young hearts that yearn for something more lasting than the illusive joys of earth and from the many to whom Jesus and Mary have been a light, a hope, and a strength in student years, may it bring the generous response: "I come to do Thy will, O God."

CHAPTER EIGHTH.

Widening the Field of Labor

The pioneer Sisters of the Holy Names were a part of the constructive power of Catholicity in the Northwest, as they were a creative force in the van of progress; for of the Catholic institutions of learning of our day, in Oregon and Washington, there was nothing fifty years ago. Before the exhaustless energy of women's souls, obstacles disappeared, and triumphs were wrought by those who planned and prayed, by those who toiled and taught. Sufferings had moulded strong souls, struggle had made a noble work imperishable. There were new calls, the field of labor was widening, and the toilers turned their faces to the future with a serene confidence, leaving the issue in God's hands.

The heart of Archbishop Blanchet still warmed with fatherly tenderness for the Catholic Indians of Grand Ronde Reservation. Mother Mary Dolores had succeeded Mother Veronica of the Crucifix as the Provincial Superior of the Oregon Province, and who could not say that the mantle of authority had fallen upon worthy

shoulders? The visit of Mother Stanislaus, Superior General of the Sisters of the Holy Names, to Oregon in 1873, revived the question of supplying sisters for the Indian School, but the decision was not reached until the beginning of 1874. Very Rev. J. B. Brouillet was then superintending the Bureau of Catholic Indian Affairs at Washington, D. C., and by his agreement with the government officials, the sisters were to receive one hundred dollars a year per capita for the tuition, board, and lodging of the children. However, until the expense incurred by erecting a suitable building was defrayed, the Commission was to reserve annually twenty dollars per capita. On the evening of April 17, 1874, Sister Mary Perpetua, Sister Mary of the Infant Jesus, and Sister Mary Adolphe were received at the railroad station, St. Joseph, several miles distant from the Reservation, by Mr. P. B. Sinnott, the Agent of the United States Government, who was accompanied by a delegation of wondering and admiring braves. As the conveyance containing the nuns and the cavalcade approached, a salute of thirteen guns was fired. Amid the enthusiasm and excitement of the moment, two Indian chiefs took their stand and in turn used all the eloquence of Indian oratory to welcome the little band. Rev. A. Croquet's emo-

tions were too deep for words—God had heard the sighs and prayers of these long years of weary waiting and he was satisfied. To facilitate communication between the teachers and the children, the sisters at once earnestly applied themselves to learn the "Chinook Dialect," in which they soon conversed with great fluency.

The child of the forest on entering the boarding school, where cleanliness was a first principle, had to pass through various stages of evolution in his habits. But if nature often revolted in the menial service which the devoted nuns rendered to these untutored savages, a recompense for toil came from another source. When once attracted to the school, the Indian children were truly loyal in their attachment and as sensitive to praise as to blame. They loved the ceremonies of the church and showed an unusual joy when called upon to sing the sacred canticles, especially in their native dialect. But a return to their parents meant a relapse into the habits of savage life and very often the abandonment of moral and religious practices. Difficulties arose for which Mr. P. B. Sinnott was in no wise responsible, his sympathies and those of his family were at all times with the Sisters. There was but one school building, while the proper segregation of the children in a boarding school called for

separate establishments; moreover, there was no age limit fixed for the reception of pupils. These two important questions were submitted to the United States authorities for consideration. In the event that no amelioration in existing conditions should follow the representation, the superiors, supported by ecclesiastical sanction, determined to withdraw the sisters. No measures having been taken, the decision became effective September 5, 1880.

Baker City, the episcopal see of Right Rev. C. J. O'Reilly, was in 1875 a mere frontier mining town, with a population of one thousand. Most Rev. F. N. Blanchet, in 1874, assigned the rectorship of this parish and the care of the adjacent missions to Rev. P. De Roo, who had recently arrived from Belgium. In his extensive field of labor comprising three counties, there was a steadily increasing tide of Catholic immigration; but the whole section was destitute of institutions of religious education. That there was a wide field of usefulness in this vast inland empire of Oregon was evident to the zealous Missionary, hence his insistent demands to the Provincial House of the Sisters of the Holy Names at Portland for a foundation at Baker City. It seemed to be according to the designs of Providence that the Congregation should accept the offer, hence a dele-

gation of four sisters was promised for the early spring of 1875. The departure of the nuns was fixed for April twenty-third when Sister Mary Justina the Superior, Sister Mary Leocadia, Sister Mary Stephen, and Sister Mary Henry said adieu to St. Mary's—as the mortal remains of Sister Mary Lazare were being borne to the hearse. Amid silence, sadness, and prayer, they went forth to plant the seed of promise, and the dead was borne away to find rest with those who had laid down the cross to take up the crown. The journey was a varied one: a day on the Columbia River, an agreeable sojourn at The Dalles, another day of steamboat to Umatilla, three days and three nights of stage-coach travel brought the weary little colony to their destination. The fatigue, however, was forgotten in the warmth of welcome which they received from the Rev. Rector within their temporary home. Several ladies of the parish had prepared dinner and placed everything in readiness for their reception. The Academy which was not completed until August, stood on the same block as the church, the land being diocesan property. Another house, adjoining the one occupied by the sisters, was rented for school purposes. On the morning of May tenth, the two zealous teachers, Sister Mary Leocadia and Sister Mary Stephen

might be accused of a "holy discontent" so eager were they to receive their pupils. What was their disappointment to enroll only four, three Catholics, Mollie Packwood, Lilah Virtue, Katie Miller, and one non-Catholic, Anna Finlayson. The Convent school became the target of a violent opposition. Sensational lectures were announced with the avowed purpose of warning the parents of the danger to which they would subject their children by sending them to the newly established Convent. Literature of the most unwholesome type was circulated through the town. Mrs. J. H. Packwood and Mrs. J. W. Virtue championed the cause of the school by their noble defence of the nuns and by exacting from their many friends the promise to patronize the school in September. Prejudice barred by public opinion soon dies out, and so it was with the aggressive spirit of the enemies of Catholic education in Baker City. Notre Dame Academy on August 23, 1875, registered twenty-three pupils, three of these were resident students. In the early years of educational work in Oregon, the Sisters of the Holy Names planned a uniform course of study for their schools, one in which intellectual development is secondary to religious training, the domestic and social virtues being cultivated as a part of the complete formation of the

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child. This system, pursued at St. Mary's, Portland, was adopted in the new Academy.

In the beginnings of this foundation, the paths of the devoted workers were those of comparative prosperity. The Reverend Rector showed a laudable interest in the spiritual and temporal interests of the Faculty and students; friends were loyal and devoted, the pupils were responsive and eager for knowledge. The little seed was being sown by willing hands, and heavenly dews would give the harvest yield.

As the years went by the four Foundresses of Notre Dame Academy were, one by one, replaced by sisters, whose labors were likewise sweetened by a loving devotedness to their little sphere of daily toil. The school throbbed with the pulse of a growing life because God's blessed religion was the soul of its endeavors, because the possibilities of its expansion sustained energy and inspired confidence, because the child was lifted up and benefitted.

Baker City had not known a more auspicious educational event than the first Commencement of Notre Dame Academy in June, 1880. Misses Mollie Packwood, Rose Hoffstatter, and Helen Mary Stack received the laurels of graduation. On the honor role of their Alma Mater, their names

have stood for sweet-souled womanhood, strong endeavors, and exemplary Christian virtue.

The school had been raised to a standard which was deemed excellent by its patrons, the general sentiment was one of genuine interest in the progress of the work, while the convent atmosphere was one of harmony and happiness. Its reputation as an institution of thorough training, had attracted to it many desirable pupils from Idaho as well as from all parts of eastern Oregon, and the day-school counted among its numbers the children of all the prominent families of the town. When the future seemed brightest, trials as unexpected as they were painful became the portion of the little Community. There are measures designed by human agencies whose purposes viewed in the abstract seem wise and practical; to other minds the application of these conceived ideas heralds disaster. The sisters were called upon to face a problem of this nature. At the sacrifice of a prosperous school and of a delightful field of labor, whose whitening harvest rejoiced the devoted toilers, Notre Dame Academy was closed in 1884 after an existence of nine years. After twenty-five years of absence, the retrospect is as reassuring as it is pleasant: in the Episcopal City of the devoted and distinguished friend of the Congrega-

tion, Right Rev. C. J. O'Reilly, old-time pupils of the Sisters of the Holy Names are daily giving testimony of their religious and intellectual worth in their service and devotion to our Holy Mother the Church. And theirs is "loyalty to loyalty" ascribing to their girlhood training the best they have known and been.

"The hills, rising abruptly from a narrow and disfigured water front, were roughly terraced with streets running parallel to the bay, and these were cut at right angles by others, steep and by no means smooth. Long before the summit of the ridge was reached the uncleared forest began, hemming in the town between water and woods. On all sides there seemed to be hopeless obstacles to the development of beauty." This is a pen picture of Seattle in 1879, and this is the Seattle in which the Sisters of the Holy Names laid the foundation of their first Academy in the State of Washington on November 12, 1880. Rev. F. X. Préfontaine, who had built the first Catholic Church in that city and who had secured the valuable services of the Sisters of Providence for a Hospital, in the early months of 1880, earnestly urged the Sisters of the Holy Names to establish a Catholic school in his field of labor. In his zealous efforts to secure the Sisterhood, he was

strongly supported by Right Rev. E. Junger. Mother Mary Oliver, fifth Superior General of the Congregation, who was making an official visitation of the Oregon Province, had the pleasure of giving her personal acceptance of the Seattle mission to the Bishop of Nesqually. The Sisters purchased a half block 240x720 feet, on the corner of Second and Seneca Streets, for $6800. A dwelling house of two stories had been erected on this land about three years previous to the purchase; but its dimensions being insufficient to meet the needs of a school, it became necessary to provide further accommodation by adding a two-story building 30x50 feet, at an outlay of $2200.

A beautiful feature of the charitable and educational work of the religious Communities in the early days was the spirit of mutual helpfulness which one extended to the other. This refinement of charity found expression in the sisterly hospitality given by the Sisters of Providence to Sister Mary Francis Xavier the Superior, Sister Mary Sebastian, Sister Mary Laurentia, and Sister Mary Martinien, the four foundresses of the Academy about to be opened in Seattle. Through the wholesouled energy and personal supervision of Rev. F. X. Prefontaine, the school building was completed at the beginning of the new year. This devoted

priest was at one time carpenter, at another painter, his hours of labor being as many as those of any of the employees. At the close of the first school day, January 10, 1881, twenty-one day students had registered. A solitary little girl entered the boarding school, roamed at will in the Sisters' quarters while awaiting other companionship.

Meanwhile the trials that attend the humble beginnings of all works that are destined to endure, were experienced in a full measure at the Academy of the Holy Names. Two years had gone by since the little band of pilgrims had journeyed to plant the banner of Jesus and Mary in Seattle whose growth had been so marvellous that it was no longer possible to maintain a school on Seneca and Second Streets, the center of the rapidly growing business district. For the investment of $9000, the Sisters could in 1883 command $35,000. The offer was accepted and a block measuring 240x256 feet, in Maynard's Addition, between King and Jackson streets, was purchased April eleventh for $9500. The past indebtedness and the agent's commission being paid, there was a capital of $12,000 on hand as a building fund. Plans were drawn which met the approbation of the higher Council of the Sisterhood and bids were entered for the construction of the new Academy before

February 1, 1884. On the seventh of February of the same year Messrs. Shannon and Redwood signed the contract for the erection of a three-story frame building, surmounted with tower and spire, for $33,000. Rev. F. X. Prefontaine was again the soul of the second enterprise: by his constant superintendence of every detail of the work, the Superiors were relieved from the anxiety attending the fulfillment of contracts. Compelled to vacate their first Academy, the Sisters rented a private dwelling as a temporary residence. At the dawn of the summer vacation, the convent barn, already completed, offered a less luxurious and less expensive home to the little group of religious. Life was in every sense active in Seattle, and the Sisters of the Holy Names were forced into the pathway of hurried progress in their material affairs. The months of toil were past and all the implements of labor were cast aside; the second Academy of the Holy Names needed only the benediction of our Holy Mother the Church to make it a house which the Lord had built. On October 5, 1884, Rev. F. X. Prefontaine, owing to the unavoidable absence of Right Rev. E. Junger, performed the solemn ceremony of blessing the Institution. What is said of dignities is no less true of stately academies—"they bring responsi-

bilities." The days shadowed by many anxieties began. The school attendance did not justify the hopes of the sisters, the limited income was insufficient to support the household and to meet the interest on a considerable borrowed capital. It was only through the solicitude and timely aid of the Provincial government that the Academy of the Holy Names, Seattle, sustained the pressure of the financial crisis which bore so heavily on the Northwest. The pioneer sisters of Seattle met sacrifices that would have daunted the strongest heart—but fear they could not have, when led by the calm and intrepid Mother Mary Dolores. Well may a thankful generation speak her name with reverence as well as those of Sister Mary Justina, Sister Mary Perpetua, Sister Inez of Jesus, Sister Mary Sebastian, Sister Mary Geraldine, Sister Mary Laurentia, Sister Mary Lucretia and Sister Mary Justin. Through the early years these earnest religious wrought with a sacred purpose but never counted the cost of their strong endeavors. This was the secret of their success. The annual report of the scholastic year of 1889 embodies these statistics: resident students registered one hundred and forty-eight; day students, one hundred-ninety.

Toward the end of the eighties, little boys were taught at the Academy of the Holy Names, but a

distinctive school was opened for them in the basement of the Church of Our Lady of Perpetual Help in September, 1890. Rev. Father Préfontaine having completed St. Francis Hall on Spring Street and Sixth Avenue, these classes at length enjoyed commodious quarters. On the arrival of the Reverend Jesuit Fathers in Seattle, the school passed under their supervision, and when transferred to their lately acquired property on Broadway and Madison Streets, it became known as the "School of the Immaculate Conception." The attendance of pupils was rapidly increasing, but the Fathers wisely deferred the erection of their church and school, contenting themselves with the restricted limits of their college building. Acting on the suggestion of Right Rev. E. J. O'Dea, Mother John the Baptist, Provincial Superior, purchased four lots on Broadway Avenue for $4000, and erected a brick building of three stories. The construction went on rapidly from June 16, 1901, the date of the laying of the corner stone, to December sixth of the same year, on which day it was dedicated and placed under the protection of St. Rose. The institution being centrally situated and easy of access by trolley, at once commanded a generous share of patronage which its Faculty has not only upheld but materially increased during the successive

years. Its graduating classes have been represented by students who would do honor to larger and more popular schools, and to-day it is sharing with its elder Sister-Academy the reputation of well-doing in the field of Catholic education in Seattle. But the present building must yield to the ruthless hand of Progress. Broadway is already a business thoroughfare. In a few years St. Rose's will rise on Cherry Street in the shadow of St. James' Cathedral "to prosper and to reign." It may be of interest to note that two other schools received their earliest complement of pupils from this source. When Seattle College was opened all of St. Rose's boys who had completed the second grade, passed under the control of the Fathers. Another large contingent of St. Rose's pupils was registered among the first students of the parochial school of the Church of the Immaculate Conception on Eighteenth and Marion streets, March 25, 1906. This latter school, also in charge of the Sisters of the Holy Names, one of the youngest of the Province, has shown a rapid growth, due to the inspiring activity of the Fathers of the Parish, who in their watchful solicitude daily exemplify how precious in the sight of God and His Angels are the souls of children.

Another school claimed the labors of a little band of the Sisters of the Holy Names from the Provincial House, Portland, Oregon, in 1894. The Fathers of the Congregation of the Holy Redeemer had accepted the Parish of the Sacred Heart, Seattle, in 1891. Three years later Rev. Joseph Kautz petitioned Mother Mary Margaret, Provincial Superior to accept the Redemptorist parochial school, to which request an affirmative answer was returned. Sister Mary Laurentia as Superior Sister Mary Arsenius, Sister Joseph of the Sacred Heart, Sister Mary Milburge, Sister Mary Julitta, and Sister Mary Albina found a wide field of action opening before them. It was not a question of increasing numbers but that of developing all that was best in the one hundred and twenty-four children who looked to them for instruction and guidance. The instructors were touched with the deep sense of their responsibilities and their earnestness did not fail to bring its timely results. There has always existed the beautiful spirit of cooperation which sustains and strengthens educational work: the school holds an exalted place in the daily round of the Redemptorist's labors. After the sacred duties of the ministry, an untiring and kindly zeal goes out to the child. This is the secret of the success that has given to the

School of the Sacred Heart a four-fold increase and that has already enlisted under the banner of the Holy Names of Jesus and Mary many of the Sodalists of the parish. Under the religious garb, with constant devotion to present duty, they are perfecting the aim of their Congregation.

The attention of the visitor to Seattle is today directed to a magnificent structure on Capitol Hill. The cross rising above its dome is the insignia of the faith of its builders, its style of architecture to the initiated is Romanesque and in it they may read its purpose. Above the main entrance appears the inscription "Holy Names Academy and Normal School." To the right, in a large niche, of the semi-circular wall, stands the statue of "Our Lady of Victory." From the old to the new Academy is a giant's stride, to some it might seem a precipitate striving after "the grand" when the old would have served the end for a moderate term of years. While the love of peace of mind would naturally prompt conservatism, the strenuous spirit of Western life makes little account of a restful condition of things. "The hills shall be laid low," such was the verdict which forced the Sisters of the Holy Names into an extensive building movement. The regrade of the streets was a municipal work, the progress of which was not to be delayed to suit

individual convenience. Rather than risk that the chapel so long hallowed by the presence of our Eucharist Lord and those halls dear to hundreds of noble women should be turned to purposes unworthy of their past history, the entire building was demolished. The circumstances attending the purchase of the block now crowned by the new Institution afford another beautiful illustration of the power of humble and persevering prayer, so true is it that the prayer of the just shall pierce the clouds. Our Heavenly Mother, under the title of "Our Lady of Victory" has not been invoked in vain. The active measures of the Sisterhood, in securing a site and in preparing their plans for a larger building, were truly providential. Much has been written, much has been said in praise of the elegant new Academy on Capitol Hill, which was in course of construction during two years. Its solemn dedication by Right Rev. E. J. O'Dea, Bishop of Seattle, took place on November 9, 1908.

CHAPTER NINTH.

Widening the Field of Labor

In 1872, Spokane was a pioneer settlement with a moderate representation of Catholics in its population. To supply the spiritual needs of their people, the Jesuits erected a small frame church on the corner of Main and Bernard Streets. It was, however, a wise forecast of the destiny of this "city of the plain" which led the Fathers of the Society of Jesus to make extensive investments in land on either side of the Spokane River; these purchases have since materialized into the splendid Catholic Institutions of the metropolis of Eastern Washington.

The arrival of the Sisters of the Holy Names in Spokane takes us back to the summer of 1888. At the pressing invitation of the Rev. Aloysius Jacquet, S. J., replacing the Rector of Gonzaga College, Rev. James Rebmann, S. J., who was then in the East, Mother John the Baptist, General Superior, accompanied by Mother Elizabeth, visited Spokane. Mother John the Baptist, who was a woman of remarkable foresight, tact, and administrative ability, divined the future of the pioneer

town and returned to the Provincial House at Portland, fully determined to establish a parochial school the following September. A sufficient number of teachers was not available at the time in the Oregon Province. It was accordingly arranged that Sister Michael of Saints, late Provincial of the California Province, and two of her companions, Sister Mary Wilhelmina and Sister Mary Malachy, would form a part of the personnel of the proposed school, and this number was to be reinforced by Sister Michael Archangel, Sister Mary Cassilda, of the Provincial House, Portland. The Church of Our Lady of Lourdes was centrally located on Main Street. A brick building of two stories, adapted to school purposes, was at once begun and completed in time for the opening of the fall term.

The brightness of the present indicated an unclouded future. Rev. James Rebmann, in his eagerness to provide for the well-being of the little Community, carried his generosity to the limit of self-sacrifice. The attendance of three hundred students necessitated the services of other teachers, and Sister Mary Everildis, was called from Portland with two secular instructors, Miss Caron and Miss Brainard. Spring came with its warmth and sunshine, but, alas, an insidious foe came with it —typhoid fever claimed many victims. Sister Mary

Malachy and Sister Mary Cassilda were soon stricken. From the beginning of the malady, physicians held out but little hope for the recovery of Sister Mary Cassilda. Ten days wore on, bringing no reassurance: at three o'clock on the afternoon of Good Friday, April nineteenth, she entered into an agony and expired at six o'clock. Her young life of twenty-six years had been an inspiring one, her death deprived her Congregation of an exemplary religious, of a gifted teacher. It needed no further trial to realize that they who taste the joys of Tabor can only merit life's unfading crown by drinking the chalice of Calvary.

Very Rev. Joseph M. Cataldo, S. J., was in 1889 Superior of the Jesuit Missions in the Rocky Mountains. The Fathers of the Society of Jesus made a formal request to the Sisters of the Holy Names to open a boarding school in Spokane and generously donated a tract of four acres in Sinto's addition for that purpose. At the beginning of November, 1889, Sister Michael of Saints, the first Superior of the School of Our Lady of Lourdes, who had been called to a new field of labor, was replaced by Sister Mary of the Assumption. This devoted Sister, a practical financier, had given years of energetic service to diminish the heavy indebtedness which encumbered the Academy of the

Sacred Heart, Salem. The experience acquired during long years of responsibility was to be again utilized in the construction of this new institution. The corner stone of the Academy of the Holy Names was laid on the Feast of the Exaltation of the Cross, September 14, 1890. It was now only a question of time when the cherished wish of the Jesuit Fathers would be realized. While Gonzaga would provide for the home-life and education of young men, the Academy of the Holy Names would be a center of Christian training for young women. On July 31, 1891, the large and commodious institution was dedicated by Rev. J. B. René, S. J., President of Gonzaga College, and the classes were opened to students on August thirty-first. It was evident that the new Academy had been built for greater-Spokane, not for that of 1891. Its location on the east side of the River was suburban, the car service was irregular, so the attendance was at first meagre. But on beholding the success which had crowned the older institution, Gonzaga College, they read their bright days in the not distant future. Another decade of years ushered in an era of rapid development in Spokane. The Sisters were no longer at the extreme limit of the city, it had stretched far beyond them. In 1902, two hundred thirty-five pupils had been regis-

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tered and of these eighty-one were resident students. The building could not accommodate greater numbers. The visit of Mother Mary of the Rosary, Superior General, and Mother Martin of the Ascension, General Secretary, was as timely as it was pleasant. The needs so apparent to the distinguished guests were to find a speedy relief. Holy Names Academy and Normal School today owes its elegant and spacious proportions to the lamented Mother Mary of the Rosary. The frontage of the original building is not to be recognized in the modern elevation; two extensive wings were erected on either side of the central structure, the whole presenting an elegant design. What is true literally of the beautiful lawns and shaded campus is no less true figuratively—"the wilderness has blossomed as the rose."

In perfect keeping with the material advancement of the Academy has been its progress along educational lines. The Faculty of Gonzaga College has studied the spiritual and temporal interests of the students of the Holy Names as earnestly as those of the students under their immediate care. They saw a need whose bearing on the future of many souls called for earnest consideration. Year after year, young women of brilliant attainments were graduated from the institution, many of whom

were eager to enter the teaching profession. To obtain pedagogical training, the State Course was the only one open to them. Might not the Sisters commendably finish their work? To supply this need meant the establishment of a Normal Department recognized by the State of Washington. Was such action timely? Could a Catholic institution possibly obtain such recognition? The question was referred to Right Rev. E. J. O'Dea, to whom it became one of deep interest, one which he was determined to answer by securing the passage of an amendment in the legislature of 1907, making the proposed measure effective. That it was passed was due to the tireless energy of His Lordship, seconded by George Donworth, Attorney, and James H. Kane, Attorney, of Seattle. But the two schools to be benefitted by the measure, Holy Names Academy, Spokane, and Holy Names Academy, Seattle, required a second recognition, that of the State Board of Education. In the following month of August, "the accrediting" was deferred until December 31st; but the Sisters, strong in faith, established a Department in each School. Miss Helen F. Burke of the Buffalo Normal School assumed the supervisorship of that of Spokane and Miss Armeda Kaiser of the San Jose Normal, of that of Seattle. "More things are wrought by

prayer than this world dreams of"—and so it happened that through many anxieties and much opposition two of the prominent schools of the Sisters of the Holy Names, representing East and West Washington, have been placed on the same basis as the State Normal Schools. The text of the amendment to which reference has been made reads:

"When requested by any institution of higher learning situated within the state maintaining a normal training department, the board shall send an inspector, qualified for such service, to examine the equipment of such department and to ascertain the extent and character of the courses provided and the preparatory requirements for admission to them, which requirements must include the completion of a high school course or its equivalent, and particularly the qualifications and experience of the instructors and supervisors who are responsible for the work of this department.

The inspector shall make a detailed report, including declaration of his opinion of the adequacy of the department for the work of educating and training teachers, which report shall be placed on file in the office of the Superintendent of Public Instruction.

If any such normal training department is ascertained to be equipped and manned adequately for

the education and training of teachers and to be under reliable and responsible management and upon a basis of efficiency equal to that of the normal schools maintained by the state, it shall be the duty of the board to accredit such department and to grant life diplomas to graduates who present diplomas certifying that the holders have completed the courses approved by the board when the applicants have complied with the other requirements for life diplomas."

The honors of the first outgoing Class of 1909 will be enhanced by the pleasing fact that their Graduation will coincide with the festivities of the Golden Jubilee of the Province of Oregon.

The completion of the Academy in 1891 resulted in changed conditions at the School of Our Lady of Lourdes. Rev. Emil Kauten, present Chancellor of the Diocese of Seattle, was appointed rector of the Parish, the teachers employed at Main Street made their home at the Academy. In May, 1905, this pioneer parish school closed its doors as an institution of learning. The land and building had passed into the hands of a business corporation. Rev. A. Verhagen, a few years before, had built the magnificent church of Our Lady of Lourdes on West Riverside and Madison Avenues. Near it the parochial school was being erected. In the late

days of October, 1905, the teaching force of the new school took up their permanent residence therein. It was beginning anew, for there were some among the little band who could pay grateful tribute to the pastorate of Rev. E. Kauten and Rev. A. Verhagen in the Main Street School and to the happiness that lived only in remembrance. This school today enjoys a large and select patronage, the result of an edifying spirit of co-operation between the Rev. Rector and the sisters who labor in his Parish.

It is gratifying to return to old scenes and find them unchanged in all save in the aspect of a larger and a fuller life. This is the pleasurable impression derived from a retrospect of the earliest foundations of the Sisters of the Holy Names in Oregon. There is but little trace of the historical setting of the first Academy of pioneer Oregon at St. Paul. The Convent erected by the Sisters of Notre Dame of Namur has been replaced by a more substantial structure whose erection dates back to 1891, during the superiorate of Sister Mary Victor. The Academy of the Sacred Heart in Salem had its long years of patient financial struggle. If to-day it is prepared for an era of prosperity, the victory was purchased by Sister Mary of the Sacred Heart, Sister Mary of the Assumption, and Sister Mary

Peter of Alcantara, who piloted it through depressions which threatened disaster, and to the wholesouled service in its educational field, rendered by Sister Mary Margaret, Sister Mary Patrick, and Sister Mary Geraldine, religious who have since their affiliation with the Academy of the Sacred Heart, held responsible positions in the Congregation of the Sisters of the Holy Names. In 1884 during the Superiorship of Sister Mary Perpetua, the little Convent of The Dalles, founded in 1867, was replaced by the present commodious brick structure. Within two years after its dedication, the Sisters could justly say theirs was a light debt. The friends of the second were as loyal as those of the first decade and to their beautiful spirit of helpfulness the Academy could ascribe its unwonted success.

For many Sisters of the Holy Names, the quaint little Convent of Jacksonville holds some of life's sweetest associations. It was a mission which called for self-sacrifice and it may be this "giving of the heart's best aspirations" to the daily task which to-day touches the chords of memory and brings back the happy scenes of the past. Nowhere could instructors find more responsive students. The love of music and song which seems to be the attribute of the mountain child was evidenced

in this little town in a striking manner. This love of the beautiful may in a measure explain the culture for which Jacksonville in the olden days might rank with many a larger section of education and art. Many religious of the Holy Names are proud to claim St. Mary's Academy, Jacksonville, as their Alma Mater. But Jacksonville's glory is of the past. The Oregon and California Railroad surveyed its route four miles distant from the town. The cities of the future are to-day developing along the line of what is today the Southern Pacific Railroad, and among these is Medford. Long the Sisters of the Holy Names hesitated before reaching a final decision that St. Mary's Academy should be built at Medford. The dear old haunts have been abandoned for the new Academy which opened its doors to students last September. The building is modern in its equipments. A spacious auditorium and gymnasium, science laboratories and private rooms for students are so many attractive features of the Institution which already has an attendance of twenty resident and eighty day students. The department of music has an enrollment of thirty pupils. Sister Agnes of Assisium as Superior, Sister Mary Laurentine, Sister Angela of Mary, Sister Mary Dolorosa, Sister Mary Dagmar, Sister Mary Celsus and Sister Mary of Perpetual Help are the foundresses

of this the youngest boarding and day school in the Province of Oregon.

Astoria, the oldest city in Oregon, was one of the last to welcome the Sisters of the Holy Names. "That hackneyed plaint" of religious communities "scarcity of subjects" was mostly responsible for the delay. On the arrival in Oregon in 1895 of Mother John the Baptist, former General Superior of the Congregation, her interest was at once directed towards the opening of a school in that place. As an educational field, the outlook was promising, but an ulterior motive urged the warm-hearted Provincial Superior—she would have a health resort for her tired and ailing sisters. The acceptance of Astoria was made known to Rev. Leopold Dieleman, Rector of the Parish, on April 16, 1896. The old homestead of Judge Taylor was purchased by the Congregation of the Sisters of the Holy Names for $6500. An annex for school purposes was constructed near the residence which today serves as the Convent. On September 14, 1896, the dedication of the Holy Names Academy took place, and on the following day Sister Mary Peter as Superior, Sister Mary Bernadette, Sister Mary Elmire, Sister Alphonsus Mary and Sister Mary Cyrille inaugurated the work of Catholic education in Astoria. God's blessing has made their

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work and the work of their successors fruitful in the many souls they have trained to walk in the paths of knowledge, virtue and religion. Benefactors have arisen whose generous bequests will in future years be crystallized into a greater institution of learning than Holy Names Academy of today, when the hand of Progress shall make Astoria that which Providence destines her to be—a great seaport of the Pacific.

Eastward, farther eastward has Portland extended, year by year, until a great city has arisen beyond the Willamette. In 1886, the Sisters of the Holy Names built Holy Names Academy in St. Francis Parish. The teachers made St. Mary's their home. Their daily mission was of a nature to tax the strongest—the two sisters set out at 7:30 a. m., walked to the Stark Street Ferry which bore them across the river, climbed the hill, and by dint of another brisk walk reached their destination at 8:30 a. m. In 1892 the location itself was purchased from the Archdiocese for $5000. From this time the staff of sisters employed in the school resided there and in the obedience of 1893 East Portland received its rank among the local houses of the Province of Oregon. The School at first bore the name of "Holy Names Academy" but this title was at a later date changed to "St. Fran-

cis Academy". With the expansion of Portland east, the attendance of pupils has been steadily increasing. To meet this prosperous condition, a large wing projecting westward beyond the main building was erected in 1907. The special mission of St. Francis School and one in which it has been deservedly successful, seems to have been the giving of thoroughly trained girls and boys to the higher institutions of learning. Since elementary education is the strong foundation of the superstructure of secondary and higher education, St. Francis Academy is doing noble and effective work in the field of education.

In the north section of Portland we find St. Patrick's School, in St. Patrick's Parish, which was accepted by the Sisters of the Holy Names in 1885. If the docility of the pupils is the test of the school then St. Patrick's is climbing towards the heights in its moral as well as in its intellectual training. Among St. Mary's graduating classes, the palm of excellence has, from time to time, been won by students who received their elementary training at St. Patrick's School.

St. Mary's Academy Annex, under the protection of Most Rev. Alexander Christie, has since 1900 been a favored resort for little children of St. Mary's Cathedral Parish. This precious portion of

the flock is not insensible to the kindly interest of His Grace and the Reverend Fathers of the Parish. Some time in the near future these little ones will swell the ranks of the pupils of the contemplated Cathedral School.

Two invitations to open parochial schools came to the Provincial House in the spring of 1908. The first was extended by Very Rev. Thomas Brown, C. SS. R., Provincial of the Congregation of the Holy Redeemer of the St. Louis Province. The second was that of Very Rev. Geo. de la Motte, Provincial of the Western Province of the Society of Jesus. Out of the acceptance of the former has grown The School of the Holy Redeemer under the direction of Rev. Edward K. Cantwell, C. SS. R., Rector of Holy Redeemer Parish, Piedmont. A bright future awaits this young school, if through the loyalty of its first pupils we may prophesy the success of the coming years. St. Ignatius School, superintended by Rev. Francis Dillon, Rector of St. Ignatius Parish, Arleta, at its opening in the middle days of September justified the hopes of the most sanguine.

Excepting an interval of eleven years from 1889 to 1900, the Sisters of the Holy Names since their arrival in Oregon protected the orphan girls. One of the first works of Most Rev. Alexander Christie,

D. D., on assuming pastoral charge of the Archdiocese, was to provide a separate asylum for orphan girls at St. Paul, Oregon. From 1901 to 1906 the number of homeless children steadily increased, but the means of ingress and egress to and from St. Paul were slow and difficult, especially in the rainy season. An orphanage situated near Portland was imperative and the present beautiful site was acquired. "St. Mary's Home for Orphan Girls" was erected in 1907-1908. It stands on a high plateau of rolling land on the west bank of the Willamette, one and one-half miles south of Oswego, and commands a delightful view of winding river, restful landscape, and towering mountain peaks. The building is a brick structure modern in its varied equipments and sufficiently large to accommodate two hundred children. Most Rev. Archbishop Christie superintended every detail of the work whose success he had so closely at heart. The dedication of this Institution on July 4, 1908, occurred within the same week as the celebration of the tenth anniversary of His Grace's episcopal consecration—a beautiful crowning of the devotion to Christ's little ones.

CHAPTER TENTH.

We Praise their Names with Thanksgiving

If it be laudable that they of a younger generation bear grateful witness to the glorious achievements of their forefathers, it seems no less commendable that we gather from the silent pages of the Convent Archives the story of the humble deeds of Fifty Years, thus knowing the struggles and triumphs of our religious ancestry we may reverence the legacy they bequeathed to us. The Sisters of the Holy Names, true to the past and the present ideals of womanhood in the Church of Christ, account themselves but the helpers in the sublime apostolate of religion. On their coming to the Northwest, the field of toil stretched far and wide so that the dominant thought was that—the precious yield might not suffer loss. Zeal put energy into their souls and they poured out their lives in ministering to multiplied needs. It was, moreover, an abiding joy for the pioneer sisters to respond to the holy yearnings of Archbishop Blanchet's heart. To them there was strength in the consciousness of his true and tried devotedness, there was continual inspiration in his own earnest reachings after human souls. In his

counsels to his religious daughters, for well-nigh a quarter of a century, he spoke "out of the abundance of his heart," with the mingled affection of a father for his children and of a shepherd solicitous for the growth of souls consecrated to the service of God. During a prolonged absence, his letters expressive of his interest for his daughters of Jesus and Mary which were usually brought to a close by some maxim from a favored ascetical writer, were intended to replace his spiritual conferences. In his "Farewell Pastoral" of February 27, 1881, we realize how near to his heart were his religious communities: "We are filled with the deepest reverence for those virgins who, in the various parts of this Ecclesiastical Province, having taken counsel of St. Paul, 'have chosen the better part that they may be holy both in body and spirit.' They serve God with undivided heart and, like Mary, sit at the feet of Jesus in devout contemplation; or like Martha, devote themselves to the service of their neighbor, teaching or attending old age, ministering to the sick, or calming remorse, or encouraging the hopes of the patient. Farewell, beloved daughters, Christian virgins, spouses of Jesus Christ, who have so often edified and rejoiced us with the perfume of your virtues." That which the Venerable Francis Norbert Blanchet intended merely as an

epitome of his long missionary career is his noblest panegyric: "After sixty-two years of priesthood, after forty-three of toilsome labor on the Coast; after an episcopate of thirty-six years; after thirty-five years spent at the head of the Ecclesiastical Province, we may say with the Apostle St. Paul: 'The time of my dissolution is at hand. I have finished my course.' Let, therefore, the Lord dismiss His servant in peace, for truly my eyes have seen the wonderful works of His salvation. We came to this country accompanied by the late Modeste Demers, the first Bishop of Vancouver Island, in 1838 to preach the true Gospel for the first time; and where then we saw nothing 'but darkness and the shadow of death,' we have now flourishing dioceses and vicariates, prosperous missions, a zealous clergy, fervent communities, and a Catholic people of whom we expect great works and noble deeds." This was the "Nunc Dimittis" of the Apostle of Oregon. In the solitude of his retirement at St. Vincent's Hospital, the aged Prelate awaited His Divine Master's call. On June 18, 1883, the entire Northwest mourned the loss of the beloved Archbishop. His illustrious successor, Most Rev. Charles J. Seghers, at the obsequies of the venerated dead, voiced this impassioned eulogy: "He was the first missionary, the apostle

of Oregon; he is to Oregon what St. Boniface was to Germany, what St. Augustine was to England, what St. Patrick was to Ireland! And believe me, our children will envy us the blessing of having seen him, of having conversed with him, of having listened to his voice."

Most Rev. Charles J. Seghers took up the crozier of his venerated Predecessor in the episcopacy. If the Congregation of the Sisters of the Holy Names of Jesus and Mary lost a faithful friend, it found another in the new Archbishop. While exercising the office of coadjutor to Most Rev. F. N. Blanchet, he visited the vast Archdiocese of Oregon City through its whole extent. No portion of his future flock seemed nearer and dearer to him than the religious communities. The youngest as well as the eldest sister was received by him with that personal interest which inspires confidence. When at the passing away of Oregon's first Prelate, the fullness of authority came to him, he redoubled his efforts in behalf of the spiritual and temporal advancement of the Sisters of the Holy Names. His frequent conferences exhaled the spirit of St. Francis de Sales. Through his personal influence and exertions he labored to improve and broaden the educational system. The tract of land on Portland Heights, the property of the Sis-

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terhood, was considerably extended by donation and purchases. Plans were drawn for the erection of a Provincial House and Orphanage on this commanding site. The measure was warmly supported by the patrons and friends of St. Mary's, but as the water supply, at the time, was found to be inadequate, the project was deferred and in later years abandoned. On leaving Oregon for his visit ad limina to the Eternal City in 1884, there was an unexplained pathos in the parting words of Archbishop Seghers; but no one harbored the thought that he would not return as Archbishop of Oregon. In the spring of the following year, the apostolic Prelate again crossed St. Mary's threshold only to bid farewell to the Sisters of the Holy Names, to beg their prayers, and to ask a share in their daily sacrifices for the success of his Alaskan missions. Toward the close of the Annual Retreat of July, 1887, the Community was assembled to receive the heart-rending tidings of the assassination of the saintly Archbishop Seghers by one of his attendants. The deed had been perpetrated November 26, 1886. Amid the snows of Alaska the apostolic Prelate had laid down his life through an intense devotion for the Esquimaux and the Indians of the North. To the elders of the Oregon Sisterhood the memory of Archbishop

Seghers is in benediction. Though brief his years of episcopal jurisdiction in Oregon, all through them run the golden threads of kindly sympathy and disinterested friendship.

In the ardent zeal of Most Rev. W. H. Gross, D. D., the third Archbishop of Oregon, there was inspiration for the religious teacher, in his beautiful spirit of prayerfulness, an incentive to draw near to the altar of God. Archbishop Gross loved to visit St. Mary's, to gather the Sisters around him and to discourse with them on his daily gleanings from the writings of St. Thomas Aquinas. The increase in vocations to the Sisterhood during Archbishop Gross' episcopate entailed more frequent ceremonies of profession over which he loved to preside and to eulogize the grandeur and dignity of the religious state.

Two Academies were added to the existing number in the Province during this devoted Prelate's episcopate, St. Francis Academy, Portland (east), and Holy Names Academy, Astoria. The pioneer St. Mary's of Portland gave way to the present brick structure. The classes were the object of special interest: the semi-annual oral examinations live in faithful memory, and the "occasional holiday," the outcome of a conspiracy between the

Prelate and the Convent girls, is a joy which the old pupils love to recall.

One of his last days in the Archdiocese was spent at St. Mary's. In the quiet corner of his parlor he prayed and wrote, but he was weary and ill and expressed his fears. Towards the close of September, 1898, he set out for Baltimore in the hope of regaining strength and health—but alas, to die. If a life could voice the "Blessedness of Sacrifice," it was that of this devoted son of St. Alphonsus Liguori.

However exalted the aim of a religious congregation, that purpose must find in the individual the lowliest exponent. It is not environment, it is not brilliant qualities, it is not prosperity that gives stability to a Sisterhood; it is the inner life of every religious with her unshaken faith in humble obedience that counts for the sanctity and worth of a Community. Animated by the spirit of respectful submission to the dignitaries of the Church in the Northwest, the Sisters of the Holy Names, after half a century, may look down the long vista of years and find them all under the ægis of peace. But there are deeds, hidden from human eyes, there are sorrows and sufferings—thorns hidden beneath the gems of the mitre, that have changed to roses in our pathway, and we

know not whose tears bedewed the thorns and wrought the mystic blossoming. Not, however, unto the Sisters of the Holy Names is the praise, but to the noble Hierarchy of the Ecclesiastical Province of Oregon. The consoling thought that the daughters of the venerated Mother Mary Rose have deserved well of the Prelates and clergy who guided their destinies, is a satisfying reward.

The present is with us! We may not praise our Prelate of today, but of the place Most Rev. Alexander Christie holds in the Congregation of the Sisters of the Holy Names, of his interest, and earnest co-operation in their educational work, it is meet and just that we write. A decade of years has gently slipped through Time's fingers since that memorable June-day "welcome" was spoken. The field of future toil was vast, it was strange. The Shepherd surveyed it with searching eye and read its great possibilities. But Archbishop Christie's labor was not at first directed to the strongest elements of his Archdiocese, but to the weakest—the child. The motive urging him onward was that the life of Christ might be reproduced in its beauty in young souls—the hope of the Church. With this ideal in mind he at once provided a home for the little orphan girls and placed them under the care of the Sisters of the Holy Names. Near his own

episcopal residence he gathered the children of St. Mary's Cathedral Parish in a Primary School. Who would not fancy that the patter of these little feet when at play, and the music of merry laughter have proved a solace in the care-worn hours of the passing days! Since the Archbishop's coming to Oregon, he has not ceased to advocate higher Catholic education. His lofty ideas of what it should accomplish for woman's virtue, dignity, and mission in the home and in society, have helped to shape the future plans of the Sisterhood as they have strengthened aims and efforts. The practical results of these theories will, ere many years, be seen in the erection of a group of buildings for the higher education of young women. Passing from the outer to the inner life of the Community, Archbishop Christie's solicitude has been active to preserve the spirit of the religious vocation in its entirety. When presiding over the beautiful ceremonies of the profession of vows, his oft-repeated maxim has been, "Sisters, take care that you grow in humble obedience as you develop in intellectual worth." Can courage falter, can the will hesitate in well-doing when energy is sustained and hearts raised heavenward by him who lights the way?

If in the Diocese of Seattle the work of the Congregation has been effective of untold good, it

cannot take to itself the sole tribute. There is a revered name oft recurring in our pioneer annals —that of Right Rev. Egidius Junger, whose kind pastoral sympathy lightened the burdens of the early years and whose wise counsel often enabled the Sisters to rise to the occasion by measuring the scope of their activities by the means at hand. When earth's toils had ceased for the venerable Bishop of Nesqually, a beneficent Providence raised up another devoted counselor and friend for the Sisters of the Holy Names in the person of Right Rev. E. J. O'Dea, whose devotedness seems to strengthen with the circumstance which calls it forth. During his episcopate, the number of local houses in the Diocese of Seattle has been increased to five with two dependent schools. The development of the Catholic educational system has been the cherished aim of his earnest endeavors, and side by side with this intellectual uplifting, has been the fruitful energy of the Pastor of souls.

Honored friends of other days preside over the dioceses of Boise and Baker City. The name of Right Rev. A. J. Glorieux, Bishop of Boise, is associated with the pioneer years, as Rector of the Parish of St. Paul, as Chaplain of St. Mary's, and as President of St. Michael's College, Portland. It was while exercising the duty of an instructor

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that the life of the zealous priest became a noble inspiration to the Sisters of St. Mary's. That devotion which takes no account of labor and fatigue and of the thanklessness of the many for whom the soul's worthiest energies are spent was the lesson without words which came home to the hearts of kindred toilers. The unforgetting friendship is not limited to time or place by those who carry into riper years of existence the holiest memories of youth, and so it is that the Sisters of St. Mary's reverently associate the name of the zealous Bishop of Boise with the history of their Congregation in the Northwest. Right Rev. C. J. O'Reilly, Bishop of Baker City, has many claims on the gratitude and the friendship of the Community, and to these has been added another since his promotion to the episcopacy—his jurisdiction over St. Mary's Academy, The Dalles, Oregon. To this Institution his presence always brings joy while his interest in the spiritual and temporal well-being of the little band of religious is commensurate with the ardent zeal which animates him in his Divine Master's service.

Reverence for the priesthood is as truly to-day the spirit of the Sisters of the Holy Names as it was that of Mother Mary Rose. Tradition has hallowed the memories of the pioneer priests of the

Northwest, it has kept the story of their unselfish deeds and their generous sympathy for the struggling Community. In unity there is strength. This beautiful reciprocity of service between the clergy and the religious made success possible in the olden days. Loyal homage is due to the priests of a later sacerdotal generation! Across the horizon of the activities of the Sisters of the Holy Names to-day, are written their devotedness, their priestly zeal. As truly as education is the work of the Sisterhood, in a holier, higher sense is it the apostolate of our priests of the Northwest. Their heaven-blessed labor in the parishes and in the schools is a well-spring of strength for the Church and an inspiration to the teacher who goes into the classroom realizing that there is a greater mind than hers ever active in the solution of problems whose equations are the child, the means and end of its education.

To this Institution his presence always brings joy,

There are others, too, who live in the hearts of the Sisters of the Province of Oregon. Their names are not chiseled in marble nor voiced in the temple of the world's fame, but in the humble registers of the Community they are inscribed as benefactors and there will endure so long as the Congregation exists, which we pray may be illim-

itably. Nor can we say that they have departed from this life whose deeds from generation to generation animate the souls of the young. The gold of their giving has been transmuted into shrines of learning, where God is glorified, where the holiest ideals are realized through the influence of Christian education. Is it not to exist when—

"Our echoes roll from soul to soul,
And grow forever and forever?"

On this Honor Roll of Benefactors are inscribed The names of Very Rev. J. F. Fierens, Vicar General of Oregon, Rev. Leopold Dieleman of Astoria, Rev. F. X. Prefontaine of Seattle, Judge and Mrs. Levi Anderson of Portland, Mr. John Devlin of Astoria, Mr. John Ambrose of Jacksonville, Mrs. Wm. Chapman, Mr. Max Vogt and Mrs. K. Handley of The Dalles, Mr. Joseph Dignam and Mr. Tilman Ford of Salem, Oregon.

He who gives of the fulness of his soul's gifts to humanity gives largely, but he who gives of that fullness to consecrated lives merits the double hundred fold. The Sisters of the Holy Names, during well nigh twenty years, have been the humble recipients of this fulness of the medical skill and science of Doctor Andrew C. Smith.

Like the Christ-like Samaritan he has poured into the wounds of suffering religious "the oil and wine" of renewed strength. With no other earthly recompense than the unforgetting thankfulness of the grateful heart, this Benefactor and Friend of St. Mary's has tirelessly, generously given his kindly ministrations to the Sisters of the Holy Names. Many a devoted nun voices his name in benediction, while each evening, as the accents of prayer rise heavenward for the benefactors of the Sisterhood, the revered Physician is gratefully remembered.

To the many representatives of the medical and legal professions whose valued services are thankfully remembered, to the hosts of friends whose kind helpfulness has come to the Sisters of the Holy Names on countless occasions during these past "Fifty Years," goes forth the faithful recognition of gracious deeds, of prudent counsels, and of never-failing sympathy and encouragement.

CHAPTER ELEVENTH.

St. Mary's of To-Day—St. Mary's of To-Morrow

Every institution is what it is to-day because of what it was yesterday. If St. Mary's of To-day, in the dawning radiance of her fiftieth anniversary, stands for the education which creates true womanhood, it has become hers through the timely process of well-ordered growth. Absolute consecration to a work implies fitness in the individual who thus gives her life, so that whether the ideal is true or false, success is, in a measure, assured. From the early hour of rising until that when the community bell summons her to repose, the two over-mastering thoughts of the religious teacher are—her personal sanctification and the worthy fulfillment of her assigned duties. From the sanctuary of her spiritual life she brings life, strength and love to the young souls which have become her "portion and inheritance."

Could the multiplicity of aims towards which the pioneer Sisters directed their efforts have diverted them from the true purpose of their institute—the upbuilding of an educational sys-

tem? Not so, from the beginning, there was not only a department of elementary but likewise one of secondary education, and students of more than ordinary ability were following the curriculum in the latter department. The sisters employed in the classes at St. Mary's were able to devote but little time to other occupations beyond teaching and supervising the students. It is an established principle in the Sisterhood that a teacher cannot base her ability on the knowledge once acquired, but that further progress in her line of instruction must be made day by day, year by year. When further advancement in a science or art could not be profitably made within the Academy walls, instructors from without were secured. The antique tellurian, planispheres, astronomical globe, zoological and botanical charts and herbariums are precious heirlooms, inasmuch as they prove that a progressive spirit was then as well as now characteristic of the Faculty. In music and art, the daily application of the sisters was worthy of a generous recompense. The crayons, the models of ecclesiastical designs in color, the wax flowers and fruit have their salutary lessons for later generations. The students of these pristine years who read this page cannot but associate it with the cherished memories of Mother Mary Margaret, Sister Mary

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Patrick, Sister Mary Helena, Sister Mary Florentine, Sister Mary Louis, Sister Mary of Mercy, Sister Mary Euphemia, and Sister Inez of Jesus, women with well-trained intellects, women of musical and artistic attainments, who consecrated the energies of life's best years to the upbuilding of St. Mary's, and whose names were household words in Portland.

The worth of a school, writes a great educator of our day, is determined by the spirit that animates it. The ideals of the teacher must be lofty if she is to become an ennobling influence for her pupils. If she is to lead the child in the blessed paths trodden by our Divine Savior, prayerful must be her soul, selfless her deeds. Of virtue, science, and culture she must be the exponent, if she would fulfill her life-mission of training minds and hearts for a sublime destiny. In the invigorating atmosphere of the convent school, the good and the beautiful become contagious; this may in a measure account for the fruitful results expected of young girls educated by teaching sisterhoods. "In the midst of high and noble environment it were doubly a disgrace to be low and base." And this was the ideal of St. Mary's from the beginning.

Closely interwoven with the religious and intellectual associations of the early years was old St.

Mary's with its ivy-mantled trees and shaded walks. It was the source whence issued the continued process of the education of her students in and beyond the class room. Here it was that their ideas were directed into clear channels of thought; thought widened into right action—the living stream which purifies and sustains life. The hand of Time, the Demolisher, has dealt rudely with the halls embalmed with the fragrance of by-gone years —but the cause which the old landmark subserved, the cause which linked several human lives into a higher unity of purpose survives, nay it has been glorified by a victorious past. Who would stand aloof from her Alma Mater because her ancient vesture has been changed for a more modern one, because the unfamiliar greets them on the threshold, because those once loving and loved have passed beyond the "door which never outward swings?" Kind, generous, and exalted is the loyalty which pays grateful tribute to the beauty which has faded, which drops the silent tear on hallowed ground, while rejoicing in the promise of the larger and more beautiful life of the institution of to-day.

The completion of new St. Mary's in 1889 marked another era in her history. Mother Mary Margaret was at the time Provincial Superior of the Province of Oregon. Her conceptions of edu-

cation brought a wider and clearer vision of the needs of moulding the religious and intellectual principles of young women along those lines that would safeguard them against the false theories of the day. She was a woman of manifold endowments. Her own versatile mind had been widened and deepened by lengthened years of experience in the classroom, and by persevering and earnest study. She possessed that rare gift of directing human energies, of swaying human hearts. Her enlightenment, her unwavering faith, hope, and humility led her onward to the success that has crowned St. Mary's, the scene of her earliest and of her latest labors in Oregon.

From 1880, the number of St. Mary's Alumnæ entering the teaching profession was steadily augmenting. Realizing that many advantages would accrue to St. Mary's and that the measure would inspire public confidence in a high standard of scholarship, the sisters determined, if possible, to make their students eligible to state examinations. The Charter of St. Mary's Academy of 1866 was revised, and its privileges were extended so as to grant the Institution power to confer degrees. In accordance with this act, dated July 29, 1893, the school became known as "St. Mary's Academy and College." This affiliation to the State provoked the

hostilities of the faction inimical to Catholic education. Be it said to the honor and wisdom of the State Board of Education, the text of the amendment was drafted with impartiality. While it met opposition in the legislative assembly, it also found ardent supporters who carried it successfully through both houses. The text of the bill was as follows:

"To grant state certificates and state diplomas to such persons as are found, upon examination of the State Board of Examiners hereinafter defined, to possess a good moral character, thorough scholarship, and successful experience in teaching: The examination for state certificates and state diplomas shall be upon questions prepared by the State Board of Examiners; said questions shall be based upon the text-books adopted by the State, and shall cover all the branches required for a first grade county certificate, and, in addition thereto, algebra, bookkeeping, composition, physical geography, physics, and psychology; those for state diplomas, in addition to the foregoing, botany, plane geometry, general history, and English literature. Examinations for state certificates and state diplomas shall be conducted in accordance with the rules and regulations adopted by the State Board of Education, consistent with the laws of the State.

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A state certificate shall authorize the holder thereof to teach in any public school in the State for five years thereafter, and the state diploma shall confer a like authority for life."

St. Mary's past students are to-day a legion in the Northwest. That they are true to her teachings, their lives are the enduring evidence. The results of the religious, intellectual, and refined training, the heritage of those who are to-day fulfilling life's destiny, are not to be estimated. Under the garb of sisters whose mission is to instruct "Many unto justice," in the hospitals as daughters of St. Vincent de Paul, as the heaven-sent guardians of the homeless child—many of St. Mary's have become lovers of souls. In the halls of public education they have taken their place, and does not the experience of over thirty years sustain the testimony that their attainments bear the stamp of proficiency? Some few have entered the legal, medical, and journalistic professions, wherein an honorable success has been achieved. Many, too, in sweet womanly maidenhood, as angels of the domestic hearth, or as earnest and dignified bread-winners, minister to the needs of the parental home. Of that number, who preside as queens over the home-circle as noble mothers and wives, their true

worth is best read in their homes, and in their beautiful spirit of unselfish devotion to duty.

A reverent affection has measured the ebb and flow of Fifty Years. Standing on the sunlit strand of the present, we feel the throbbing pulse of the onward sweeping tide. What blessings are borne on the freighted waves, what recompense for the toilful years that lie far out on the sea of time! St. Mary's turns towards that future with inspired hope and visions of clear purpose. To fulfill the prophecies of her own aspirations, she will enter upon the labors of the second half century with a renewed and trustful confidence in Jesus and Mary, the strength and glory of her Sisterhood. Mindful of the struggle of the olden days, of the valiant women who upheld her destinies, who made St. Mary's name honorable and her influence beneficent, we will behold the renaissance of faith and hope, sustaining and realizing exalted ideals.

St. Mary's has been the fostering mother of the younger houses of the Province, but she has yet to fulfill her crowning task. In the fields of elementary and secondary education she has set a high standard. Her efforts, during the last decade of years have been directed towards higher education. Students are pursuing the standard Collegiate Course of four years. The first contribution to the

new half century's work will undoubtedly be her group of buildings for higher courses of study. Timely care will be taken to provide an efficient corps of teachers, each one devoting herself to special lines of instruction.

Of the labors to which St. Mary's will consecrate another half century, we can but trace the beginnings. But with the sacred aims of its Faculty and the generous co-operation of its friends, we need not question results. The dew of God's blessing will rest upon it, human energies will strengthen it, and abundant fruitage will reward the toilers.

CHAPTER TWELFTH.

My Strength and My Glory

How little the execution of God's work depends on human agencies is seen in the early death of Mother Mary Rose, Foundress of the Sisters of the Holy Names of Jesus and Mary. She cast a tiny seed into the soil of her native land, bedewed it with her tears, but passed away before bud and blossom foretold the richness of the ripened and perfect fruit. But to them who survey the transformation of sixty years, does she not seem to whisper, "I am still with you!" She stands before God as the intercessory angel of her Community. Silently benedictions have fallen upon it; in the unbroken bond of unity and singleness of aim, it has expanded in its numbers and in its works. Organization has perfected its government and its destinies are guided by enlightened and beneficent superiors.

A new congregation during its infancy is wisely restricted to diocesan authority. Its constitutions must pass through the crucial test of actual observance, and time must prove its purpose to be both needful and practical. After nineteen years of

episcopal approbation, the Institute of the Sisters of the Holy Names was praised by the illustrious Pope Pius IX, by an indult dated February 27, 1863. Contrary to traditionary customs of centering the outgoing colonies as near as possible to the Mother House of the order during the experimental era, the venerable Founder, Bishop Bourget, tried the strength of the new congregation in far distant Oregon. In 1864 a little band of the Sisters of the Holy Names settled in Windsor, Ontario, and in the following year there was another exodus which resulted in a foundation at Rome, New York. The Banner of the Holy Names of Jesus and Mary was planted at Oakland, California, and at Key West, Florida, in 1868. The heroic sisters who journeyed northward at the call of Archbishop Taché of St. Boniface in 1874, could a few years later exclaim: "Beauty springeth up in the desert." Portland and Oakland were recognized centers of provincial authority, not by canonical action, but by the established novitiates and by their extended distance from the Mother House at Montreal.

Mother Mary Stanislaus, the fourth General Superior of the Congregation, who combined an invincible firmness with an unalterable mildness, who labored to perfect the interior spirit of the

Community, was marked by the hand of Divine Providence to prepare the Congregation of the Sisters of the Holy Names for the auspicious favor accorded it by a second indult dated September 4, 1877. This privilege was none less than the Definitive Approbation of the Institute by Pius Ninth. The happiness that reigned throughout the Community on the reception of these joyful tidings, had a shadow of sorrow: the hand that set the fisherman's seal upon the decree was that of an august prisoner-Pontiff.

Mother Mary Oliver's administration as Superior General of the Congregation dawned auspiciously. Conditions were favorable to spiritual and temporal growth. The pathways of the Sisterhood were those of peaceful progress. To cement the bond of charity, so that it might justly be said of Mother Mary Rose's daughters that they were one in heart and mind, seemed to be the mission of the lately elected Superior General: the religious family spirit was strengthened and the far missions brought in close touch with their Mother House by frequent general circulars and by other tangible proofs of maternal affection. Distance was bridged, interest was kindled in all the details of home life at Hochelaga, and the young American sisters began to realize that they were an integral part of

the beautiful Congregation of the Sisters of the Holy Names. To the pleasure of reading or of hearing read those French home letters, written by a classic pen, was added the anticipation of some day knowing the elders of the Community and of moving among those scenes hallowed by the presence of Mother Mary Rose. Mother Mary Oliver spent the spring and summer of 1880 in Oregon. What consoling joys she experienced during this lengthened stay her letters attest: the sisters who had gone forth from Longueuil in 1859 had kept the precious covenant of the constitutions unchanged, a younger generation was pressing forward in their footprints. The little seed of promise planted in 1844 had become the goodly cedar whose branches extended afar. The Province of Oregon at the time was governed by Mother Mary Dolores, revered by her sisters, honored and esteemed by the friends of the institution. It required a superior of her distinctive personality to fill the place left vacant by Mother Veronica of the Crucifix, to command the confidence of the many who idealized her gracious predecessor, and to respond at the cost of personal sacrifice and pain to the demands on her energies and her refined feelings. At the expiration of her term of office in 1886, she was called to the local Supe-

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riorate of Hochelaga, which she would have filled with her inborn dignity had not ill health compelled her to resign her office. Mother Mary Dolores' beautiful years of active usefulness are nearing their setting, but with unimpaired faculties, with a serenity that rests upon her features like the mellow afterglow of a summer evening she is perfecting each day as if it were to be the one "when the Bridegroom cometh."

St. Mary's Academy, Portland, has been from the beginning the residence of the Provincial Superior and her Council. It has been the home circle of the Sisters of the Holy Names in Oregon and Washington. From it, as from the golden milestone, radiate the ways leading to the fields of labor and conquest, and to it the toilers return at the close of each scholastic year to enjoy the sweets of solitude and repose, to garner fresh stores of knowledge and inspiration for the future year and to enjoy the sisterly and helpful companionship of minds and hearts consecrated to a common cause. When illness succeeds health, a genial welcome awaits the home-comer, and a princess might seek in vain for more tender care and for warmer sympathy than the nun, vowed to practice poverty, receives from her sisters in religion.

Education being the one aim of the Congregation, the direction of the studies is vested in a sister whose office it is to prepare a uniform course of study for each State composing the Province subject to the approbation of the Provincial Council, to visit annually the classes of the several schools and to promote, by every available means, the advancement of the teachers. The grading of the elementary classes conforms to the general system of the United States; the classes of secondary instruction comprise a four years' course in which the study of Latin or of a modern language is made compulsory. There are but few elective studies, as specializing is reserved to the Collegiate Course. Effective work in departmental teaching is being done in the academies of Oregon and Washington which are year by year sending forth large classes of graduates to swell the ranks of their Alumnæ Associations. The earnest attention given to the study of late and improved methods of instruction in music, both instrumental and vocal, has had its results in the large enrollment of students in this department, even in the smaller houses of the Province. The demand for teachers of art in several of the younger Academies is an encouraging sign of the development of artistic taste among the students

and a premonitor of the effort by which instructors must be formed if these wants are to be supplied.

The local house, the province! To the Sisters of the Holy Names, these words signify dependence on a general government. But the dependence is that of loyal dignity, the protection extended is that which counts for strength, security, and union. A congregation, with this triple gradation of rank, receives newness of life from a succession of superiors elected at given intervals of time, and it draws to the exercise of the highest authority the long and varied experience gained by religious under divers conditions of place and position. At the General Chapter, convened October 6, 1886, Mother John the Baptist, who had been Provincial Superior of the Province of Oakland during eighteen years, was elected Superior General. Merit and ability had raised her to this exalted office. In the eden-like home of Holy Names College, Oakland, California, may be read her creation of a noble work and its marvellous results.

As the outcome of the election of 1886, Sister Mary Justina became the Provincial Superior of the Province of Oregon, an office which she held for three years. Mother Mary Margaret was her successor. During six years this saintly religious and woman of superior culture gave herself unreservedly

to the wise government of the houses of Oregon and Washington and broadened the educational system. being called in 1895 to the Province of New York, the announcement of her departure from Oregon, after a residence of thirty-six years, awakened universal regret.

Mother John the Baptist's administration as Superior General, was marked by prominent events in the life of the Comumnity. By a decree of the Sacred Congregation of Rites, dated December 22, 1886, the Constitutions were approved for a period of ten years. To facilitate the government of the Institute, it was divided into seven canonical Provinces, of which four are in Canada and three in the United States. The Province of Oregon underwent no change through this geographical division of houses. The Golden Jubilee of the Congregation was celebrated at the Mother House, Montreal, in the summer of 1895, with a pomp worthy of the memorable event. The forty-seven houses of the Sisterhood were represented by the Provincials and by delegates. The statistics of the whole order at the time showed seven hundred twenty-seven professed nuns, seventy-two novices and one hundred-ninety-two deceased sisters. An "Educational Exhibit" having as its units the seven provinces, was held at the Mother House

during the exercises of the Fiftieth Anniversary. The magnitude and excellence of this collection of work virtually representing North America, was without a parallel showing in the history of the Dominion. Mother John the Baptist had completed her term of General Superiorship and at the close of the General Chapter was appointed Provincial of the Province of Oregon. Mother Mary Oliver was again elected Superior General and held office for one term of five years.

Mother John the Baptist's administration of the Province of Oregon covered a period of ten years. She brought to her new office the valued experience of a long religious life spent in responsible positions. While possessing the ability to execute, she likewise excelled in that genius which stimulates talent and discovers natural aptitude in religious. When special courses of study were necessary for the teachers, when books and apparatus were needful for study or for the upbuilding of a department in the school, an unexpected increase in the fund made the contemplated measure possible. To deprive teachers of the "tools of education" was in her mind like taking away the food that nourishes the body. In 1905 a call to the General Chapter met a ready response from the heart of the aged religious who loved her Congre-

gation with an intense devotion. Her exhausted physical state seemed to make such a journey impossible; but arousing her old-time energy, she set out across the continent only to become hopelessly ill at the Mother House, where she died December 11, 1905.

Mother Mary of the Rosary, during fourteen years entrusted with the formation of subjects at the Novitiate of the Mother House was, at the General Chapter in 1900, elected eighth General Superior of the Congregation. In the words of a distinguished Prelate, "she was a chosen soul, a firmly moulded character, a woman with a strong sense of duty, a noble and generous heart." Within the first year of her administration, the illustrious Pope Leo XIII set the seal of final approbation on the Constitutions of the Sisters of the Holy Names of Jesus and Mary. Through the zeal and activity of Rev. Father Lemius, O.M.I., Procurator of the Sisterhood at Rome, the Sacred Congregation of the Propaganda entrusted to a special commission, under the supervision of His Eminence Cardinal Satolli, the work of examining the rules. Slight modifications bearing on matters of detail were made. On July 22, 1901, Most Rev. P. Bruchesi, Archbishop of Montreal,

transmitted the precious document to the Superior General, of which the following is a copy:

FINAL DECREE.

As the Sisters of the Holy Names of Jesus and Mary, whose Mother-House is situated in the Archdiocese of Montreal, have besought the Sacred Congregation of the Propaganda under the dependence of which they have been, according to a Decree dated March 14, 1899, to approve definitively the Constitutions which the Sacred Congregations of Bishops and Regulars had already approved by way of trial, by a decree dated December 22, 1886, this matter has been submitted for examination to a special Commission presided over by His Eminence Cardinal Francis Satolli. The judgment issued by this Commission is that, considering the recommendations of the Bishops in whose dioceses the houses of this pious Institute are established, considering also the abundant fruits of piety produced by its members, the Constitutions of this Institute are, with certain modifications set forth in the leaflet hereunto annexed, Definitively Approved. On the report of the undersigned Secretary of the Sacred Congregation of the Propaganda, Our Holy Father the Pope, Leo

XIII, in an audience granted on the 26th day of the month of June last, has graciously Approved and Ratified the present Decree.

Given at Rome, in the palace of the Sacred Congregation of the Propaganda, on the first day of July, 1901.

M. CARD. LEDOCHOWSKI.

ALOISIUS VECCIA, Sec.

At the General Chapter of 1905, Mother Mary of the Rosary was unanimously re-elected to fill a second term as General Superior. The hand of the Almighty was shaping events according to His own inscrutable designs. On the night of September 20, 1906, a telegram announced the grief which had come to the Sisterhood of the Holy Names—Mother Mary of the Rosary was dead! The malady which during many years had caused her intense suffering rapidly developed from the time of her re-election, and physicians, in the early springtime, agreed that medical skill could offer no remedy. The same august Prelate above quoted, paid this beautiful tribute to the memory of the deeply regretted Mother General: "Assuredly it is a great grace for a religious institute to have been governed by such a Superior as you to-day mourn. Mother Mary of the Rosary prom-

ised, and she will keep her promise: from above, she will continue to watch over her religious family and the important works which were her charge."

At the General Chapter which was convened at the Mother House on November 15, 1906, Mother Martin of the Ascension, who had held the position of General Secretary under Mother Oliver and during Mother Rosary's first term of office, was unanimously elected Superior General. Since the beginning of her administration she has visited the eighty-five houses of the Congregation and become personally acquainted with one thousand one hundred and sixty-six professed sisters, one hundred twenty-nine novices and seventy-one candidates, who make the sum total of her religious family. With firmness, mildness, and equity, Mother Martin of the Ascension upholds the dignity of her Congregation, while by a deep personal interest in each and all of those whom God has entrusted to her keeping, she is forging the bonds of a stronger unity in the Congregation and of a deeper love for its sacred aims.

In 1905 Mother John of God, during ten years Assistant General of the Congregation, succeeded the lamented Mother John the Baptist as Provincial. She brought to her sphere of labor in the Northwest a holy zeal for souls, a love for the land

hallowed by the life labors of the elders of the Congregation, and a strong purpose to give her soul's energies to the projected improvements of the Province of Oregon. The magnificent Academy of Capitol Hill, Seattle, was planned and partly erected during her brief administration; the building of St. Mary's Home for Orphan Girls at Oswego was a measure in which she had an active interest. In the first year of her administration, a splendid tract of land on the east side of the Willamette was purchased as the site of the future College, as also the fifty acres on the west side of the River, the future location of the Provincial House. The anxiety and labor attending these enterprises were too great for her impaired health, and Mother John of God was compelled to abandon a field of labor to whose improvement she had so devotedly contributed. To Mother Mary Lawrence, Second Assistant General of the Congregation, has been reserved the honor and privilege of presiding over the festivities of the Golden Jubilee of the Province of Oregon. In October, 1907, she came to the Northwest to fill the place left vacant by the illness of her predecessor and has since devoted herself with unabated energy to the interests of the growing Province. Her days have been filled with arduous labor through the magni-

tude of the buildings in course of erection at Seattle, Medford and at St. Mary's Home.

The religious family of the Sisters of the Holy Names is made up of two orders—the choir nuns and the auxiliary nuns. The place of the latter in the story of the humble beginnings of the Congregation in Oregon and of their share in the achievements of Fifty Years are deserving of attention. Their helpfulness in the round of domestic duties makes progress in education possible. Theirs are names linked with thoughts of loving compassion for the ailing pupil, with the hundred little kindnesses for the child whose one declared symptom of malady is homesickness. In the dining room where gentle attentions come unexpected, the auxiliary sister inspires and merits grateful remembrance. Though performing the duties of Martha, the auxiliary sister is the silent teacher of lessons of self-abnegation, of beautiful devotion to duty, of the importance of perfecting the smallest task. Diversity of interests are elements of the social life, and in religious life it constitutes that harmony which has likened a community to a terrestial paradise. Mutual helpfulness, mutual happiness are the keynote of a day within a convent. The teacher who gives herself to the class room is dependent on the devoted auxiliary nun for her

food and clothing. The sister whose days of activity have given way to illness, finds solace from suffering under the tender care of the sister-infirmarian. It is thus, in lives consecrated to a common cause, that Jesus and Mary are glorified. What touchful memory pictures are those which evoke the heroic devotedness of Sister Mary Julia, Sister Mary Cyril, Sister Mary Agatha, Sister Mary Isidore, Sister Mary Genevieve, Sister Mary Françoise, Sister Mary Barnabe, Sister Mary Bernard, Sister Mary Macedon and of the many of later years whose exemplar was Martha but who like Mary "chose the better part."

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CHAPTER THIRTEENTH.

Beyond the Portals of Alma Mater

Every Institution has its outer and inner life, the one exemplified by its faculty and student body, the other, by its alumnæ. These determine its relative worth and are inseparably interwoven in their influence, so that it cannot be said that the work of one begins where that of the other ends. Who would take from the young girl her graduation day which seals the covenant between her past and future relations with her Alma Mater? As she stands on the portals, she is bidden go forth into life's activities to bless and brighten the home and do generous service in the social world. Of her duty to Alma Mater? Need she be reminded? That fostering mother, who breathed into the heart of her student-child the love of all that tends to make life holy and beautiful, who trained her mind to see God's sweet designs in toil and sorrow, to consecrate effort that results might follow, demands that love be repaid by love—nothing less than this coin of sacrifice will satisfy her just claims, because love is womanhood's fairest endowment. Youth,

faith, and hope spring out of devotion to one's Alma Mater. To revisit her old halls which have seen so many generations of students come and go is to restore to the soul a world of inspiration. To renew companionship with those youthful pathways is to grow strong in loyal appreciation of benefits received, is to value the traditions that have given to her Alma Mater a glorious past. During a half century the kindly relations of instructors and students of St. Mary's and her tender sympathy and affection for those who crossed her portals into the world of active life, have created an inviolable bond of genuine devotedness, a sacred loyalty which has done more than all else to make her name honored and her works salutary to many thousands.

This intimate relation of the Alumnæ with St. Mary's was early and happily realized. In 1884, an Alumnæ Association was formed with a membership of thirty-six graduates; constitutions were drafted, officers were elected and the new organization at once gave tangible proofs of the noble purposes for which its existence had been planned. The celebration of the "Silver Jubilee of St. Mary's Academy," to which the President, Miss Aphia L. Dimick directed the energies of the Association, testifies to the loyalty of the pioneer

graduates. As an incentive to literary development, the Association founded the Mother Mary Dolores Medal, annually conferred at the Commencement on the graduate who excels in prose composition. The department of Physics is indebted to the Alumnæ for a valuable contribution of apparatus. In the furnishing of new St. Mary's in 1889, the call of the President was met by a hearty response to which the parlor dedicated to them bears evidence. Miss Dimick filled out a long Presidency and set the example of devoted and loyal service to the Association.

The glory of St. Mary's is in her Alumnæ. They stand, as it were, for the completeness of her work, since their education embodies not only the knowledge gained through its curriculum but also for the results of the training of several successive years. Year by year she makes fresh accessions to society of the gifts and graces of a distinctive Christian culture. Is not then the work of her Alumnæ an apostolate to elevate, to purify, and to refine society? Convent education is of the type that makes her alumnæ educators. If God calls the young woman to the altar of sacrifice where self must be immolated by the "triple pledge" of the bride of Christ—she is pre-eminently fitted by her life and by her influ-

ence to become the teacher; if destined to be the guardian of the hearth-stone, love will dictate gentle lessons and experience will suggest wise counsels.

To the initial graduating class, 1867, the Archdiocese owes its first Oregon-born priest, Rev. Arthur Lane, Rector of the Church of Our Lady of Perpetual Help, Albany. In 1863, Miss Amanda Mann entered St. Mary's Boarding School. After the death of her father, who fell during the Civil War, her mother sought a home near friends in the Northwest. Instructors predicted a bright future for this young girl of refined taste and talent. The keenest loss which can enter into the life of a young girl came to Miss Mann in the death of her beloved mother. She and Miss Irene Smith were the first to receive St. Mary's laurels of graduation. In the little Convent Chapel, hallowed by so many sacred festivities, Amanda was baptized and made her First Communion. Sorrows had ripened her girlhood into beautiful, thoughtful womanhood so that when she became the bride of Mr. Lafayette Lane she entered upon her chosen state with a true conception of its responsibilities. While her life history tells how valiantly she fulfilled her task in the world which she blessed by her presence,

the worthy priestly son is the grandest eulogy to the mother's worth.

Miss Irene Smith as Mrs. Irene Smith Calbreath, is a woman of marked literary attainments. Able critics have praised her poetic productions, and had she chosen to devote her time to the study of literature, she would have excelled therein, but her sphere of action has been the home circle and the education of her accomplished daughters.

Of the "chosen few" called to the Divine Master's service, Miss Catherine Murphy, Sister Mary Alodia, Superior of Holy Names Academy and Normal School, Spokane, Washington, was the first of St. Mary's Alumnæ to enter the Sisterhood of the Holy Names. The fairest fruit of Catholic education is the young woman who with possibilities of a bright future before her in the world, deliberately forsakes all and chooses to serve God as the humble religious teacher.

From the thirty-six Alumnæ of 1884, the Association has grown to an enrollment of two hundred two. Among these names are those of fourteen deceased members who live in the golden light of memory and upon whose silent resting places the unbidden tear falls not without an earnest Requiescant.

As the Angel of Time forges the last link of the golden chain of "Fifty Years," St. Mary's Alumnæ cannot be unmindful that their lives have been a part of that glorious past. From St. Mary's poverty and struggles their childhood learned the power of calm endurance; from her strivings towards the noblest and holiest ideals, their girlhood aspirations were moulded; from her victories, womanhood draws the full meaning of the beautiful life, chastened by sorrow and illumined by happiness.

CHAPTER FOURTEENTH.

Blessed Are the Dead

The Congregation of the Sisters of the Holy Names, at all times, lovingly associates its departed with its living members. When the last echo of life is stilled, the remains of the regretted dead claim the reverential respect of the Sisterhood until they are laid to rest with those of kindred religious. To the solemn requiem office of the Church are added the suffrages of every religious of the Sisterhood. Nor are these intercessory petitions left to individual liberty; the constitutions prescribe them as a solemn obligation. The Dead are in perpetual remembrance—the De Profundis closes the evening prayer, a solemn Requiem Mass is the sequel to the annual retreat, while veneration for those whose lives so long touched others in closest sympathy, suggests prayerful mementos.

During the first decade of years in the Northwest, Divine Providence showed how necessary every toiler was to the struggle. Somewhere hands were lifted up and the voice of supplication pleaded: "Sweet Christ! let them live, we need them all." But in the first year of the second

decade the shadows fell and sorrow came. Sister Mary Olive was the first Sister of the Holy Names in Oregon to hear from the Divine Master the blessed "well done." On January 7, 1870, her life of simple earnest duty ended and the fadeless day of eternity began. Before the close of 1870 the Angel Reaper claimed another precious toiler. Sister Francis of Assisium, who died at Salem, December 9, 1870, was the beloved elder sister of Mother Mary Margaret. Her hands were filled with deeds of mercy, of charity, and of love, for she had mourned with those who wept, she had been friend, nurse, an angel of hope to the plague stricken, and in the paths of education she had been the guide of many. Self-abnegation and devotedness summarize her life of thirty-nine years. Three weeks later, Sister Mary Florentine, one of the Twelve Foundresses of the Oregon missions, heard, after weary months of suffering, the whispered invitation of the Celestial Bridegroom. During her brief life of thirty-two years, she had fulfilled the Divine Master's allotted task. Hers had been the ceaseless striving to unfold the hearts of her pupils and to create therein a longing for truth, love, and beauty. God's angel tried the chord of her young life and found its harmony too perfect for human melody. Four days

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later, January 7, 1871, Sister Mary Simon was reunited to her cherished companion in suffering, Sister Mary Florentine. Sister Mary Simon's life began in the "Green Isle," and from it she bore the gift of strong faith and the tender piety of Erin's children. She found in Mother Veronica of the Crucifix the tender sympathy and love of the mother she had lost. The dust of every-day life had not sullied this soul that had never known other than the atmosphere of her early Christian home and that of the Convent of Longueuil. Sister Mary Simon welcomed the New Year with a matin song of gladness, for her act of resignation had long been prepared and she was ready at any moment to offer the sacrifice of her life. At the close of the second decade, eleven nuns had died. Another place in the pioneer band of twelve had been made vacant by the passing away of Sister Mary of the Visitation on June 29, 1873. This exemplary religious had learned well the value of self-renunciation and devotedness, the true touchstone of sanctity. Her face was always turned towards the light so that the harassing cares of the early years seemed to quicken her daily fund of mirthful humor. The festival of St. Peter was a fitting close to Sister Mary Visitation's life. Her rugged virtue like

that of the great Apostle was of the type that makes saints when dominated by the love of the Divine Master.

The little Mortuary chapel by the wayside, built during the stay of the Sisters of Notre Dame of Namur, at St. Paul, Oregon, was until September, 1875, the resting place of the sisters deceased. The Very Rev. B. Delorme had, during his rectorship of the parish, laid out a new cemetery to which most of the old-time parishioners transferred their precious dead. The Community, at the same time, took definite measures to provide a suitable burial place for the Sisters of the Province. A vault was erected, towards the construction of which the kind-hearted people generously contributed both material and labor. The chapel of the olden days gave up its dead. The remains of Sister Mary Renilda, religious of Notre Dame of Namur, of Sister Mary Olive, Sister Francis of Assisium, Sister Mary Florentine, Sister Mary Simon, Sister Mary Norbert, Sister Mary of the Visitation, Sister Mary Praxedes, and Sister Mary Lazare were exhumed and placed in separate cells. The superstructure of the vault is a mortuary chapel, wherein the Holy Sacrifice of the Mass is occasionally offered. Not far from this hallowed enclosure is the tomb of the venerated

Apostle of the West. The hand that planted the sign of man's redemption in the great Northwest is motionless in death, but under the shadow of the great cross he rests in accordance with his dying wish: "Bury me at St. Paul."

Although the number of religious in the Province had been augmented by accessions from the Mother House of the Congregation and by entries of subjects into the Oregon Novitiate, the mortality during the third decade was limited to nine sisters. A consuming, active charity marked the life of Mother Alphonse, first Superior of the Oregon Mission, from the time of her return to her native Canada until her death, which occurred within this epoch.

Many years of patient, earnest labor earned for Sister Mary of Mercy the promised hundred fold. The wintry day was closing—reluctant she was to leave the task undone, yet how could she answer but by ready obedience the firm command of the younger artist, "Sister, you must rest." The brush and palette were gently laid aside—it was her last work. Christmas, 1889, dawned and Sister Mary of Mercy summoned strength to greet her sisters, but the shadowed features told their own pathetic story—Death was near. Through the long hours she wrestled with her

foe, as if to postpone the waning of the day. Sister Mary of Mercy lived to see the triumph of the work begun in poverty and struggle—she might justly chant her "Nunc Dimittis," fold her hands upon the slow-pulsating heart and await the heavenward summons. It came and a saintly hidden life of sixty-seven years of which forty-seven were consecrated to the service of Jesus and Mary, set, to rise in the contemplation of the Beatific Vision. Her death near the close of the fourth decade had been preceded by that of eleven other religious, many of whom had passed away in the strength of their first fervor. Sister Mary Calvary, one of the twelve pioneer sisters, died during this epoch, at Montreal, Canada. With reverent love we place the cypress crown upon the tombs of Sister Mary Arsenius and Mother Mary Margaret, who after years of consecrated labor in the West, filled up the measure of life's completeness in other fields of labor. Beneath the shadow of the cross, the burden fell from the wearied shoulders. The green turf of their native land lies lightly upon all that is mortal of these beloved Oregon Foundresses of the Holy Names, while a golden glory, like God's own benediction, seems to hover over the hallowed place.

In the fifth decade, the Sisters of the Province of Oregon were called upon to meet serious losses: Sister Mary Isidore, the beautiful exemplar of the humble auxiliary sister, during half a century of religious life, had been "all to all" in her charity for her sisters and her respectful submission to her superiors. Was there a question to be answered by self-sacrifice, Sister Mary Isidore's footsteps were the first to press the thorny way; was a sister over-worked, Sister Mary Isidore with her own incomparable kindness took from her the task of repairing rents and making the old garment seem new. The aged nun had never delved into philosophical theories, but she possessed the science that makes saints. She was of the days of Mother Mary Rose, and to her sisters was as the seer whose words are wisdom. A year previous to her death, the Congregation celebrated her Golden Jubilee, the ceremonies of which were honored by the presence of Mother Mary Oliver, Superior General, and Mother Martin of the Ascension. Her death left a vacancy which time cannot fill, for Sister Mary Isidore was as unique in her individuality as she was inimitable in her strong qualities of heart and mind.

Sister Mary Hedwidge, Sister Mary Mt. Carmel, Sister Mary of the Assumption, Sister Mary Cyrille, and Sister Mary Joseph are names that brighten the records of Fifty Years. These cherished departed gave generously both love and service to their Congregation, and by their lives of absolute consecration glorified Jesus and Mary. Sister Mary Agatha was the fourth of the Oregon Foundresses to find a resting place in the land of her adoption. Only one brief year ago she was with us. Could the strong chains of our desires have detained her among us to celebrate the Golden Jubilee of the Province, she would add another to the small surviving group of four pioneer sisters.

How much might be written of the beautiful life work of every one and all of the forty-one sisters of the Holy Names of the Province of Oregon who have entered "into the Courts of the Lord." Unbroken is the sacred bond of Community life; Jesus and Mary, the strength and glory of our earthly pilgrimage, is to them the abiding joy of Heaven.

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CHAPTER FIFTEENTH.

Bringing Home the Sheaves

Hearken to the call! "Toilers, rest ye here." Clothed in twilight glory are the years of the spirit's patient struggle, of the rugged upward climb, of the ceaseless endeavor. In the sunlight of the glorious past reposes the little Bethlehem of Longueuil. Mother Mary Rose! How beautiful your humility, your obedience, and your Christ-like charity which fed the vestal fire of holy deeds! And now, how sublime are the great things born of your inspiration and your sacrifice! From the Eternal Courts may you never cease to protect and prosper your Western daughters!

Venerable Francis Norbert Blanchet! Your vows and hopes are realized! As were your labors of yesterday, so are your triumphs of to-day. The dark seed cast into our Western soil is Time's fruition.

Follow them whose vision reaches backward through the "Fifty Years." Look over the broad expanse crowned with the golden harvest of their labor. Do not thousands invoke manifold bless-

ings on the names of the "Twelve Oregon Foundresses?" In the far-off yesterdays the gloomy wastes awaited the workers. "To-day labor slips from the tired hands" for their life-task is well-nigh ended. Then with faces beaming with the fire of youthful inspiration they went forth in the early morning and "gleaned in the field until evening;" now with bowed forms, they tranquilly gaze down upon the smiling valleys waiting for the recompense which follows toil. Need we ask them, "Where hast thou gleaned and what hast thou wrought?" Their footprints are upon the land.

But not to the "Twelve" has been given life's beautiful completeness. Sister Mary Alphonse, Sister Mary Florentine, and Sister Mary of the Visitation in the noontide of their existence, exhausted by the struggle, fell ere the seed time was over. Five, with evening's wondrous glow around their brows as an aureole floating outward from their early days of sacrifice, heard the vesper chime softly echoed from afar calling them to endless rest and fadeless joy. Though no marble shaft rises above the resting places of Sister Mary of Calvary, Sister Mary of Mercy, Sister Mary Arsenius, Sister Mary Margaret, and Sister Mary Agatha, angels guard their precious dust.

The cycle of Fifty Years is ended! On the western horizon the golden sunset lingers; it gleams and fades and gleams anew, mingling its crimson glory with the full-toned notes of the golden bells as they swing from out Time's belfry, pealing the matin hymn of the morrow's Jubilee. Precious Remnant of the Twelve of fifty-nine, what is the significance of this hour to you and what to us? Are not the deeds of the Congregation of the Sisters of the Holy Names during half a century your deeds, and must not its glory be your glory? The ardor of your young lives' devotion kindled into genial glow the love of Jesus and Mary in the great Northwest. To-day when along the vast stretch of the Pacific those hallowed names echo and re-echo, must you not bless the time you sowed in pain and tears, must not your feeble hands press more tenderly the golden sheaves which already gleam in the love-light of the Divine Master's greeting to the "homeward bound?" But this is a question to which your hearts give answer in the oft-repeated: "Not unto us, O Lord, but to Thy Name give glory." Sister Mary Francis Xavier, Sister Mary Febronia, Sister Mary Perpetua, and Sister Mary Julia! What Sister of the Holy Names with the sweet memories of your lives

throbbing in her heart, will not feel her ideals exalted and strengthened? "The mystery of space" will not take from our grateful keeping the spirit place of our cherished Sister Mary Perpetua in the Jubilee of Fifty Years. From her distant Canadian home may

> "Its song sound soft as the streamlet sings
> And sweet as the summer's birds
> And pure and bright and white be the wings
> That will waft it into words."

The Golden Jubilee of the Oregon Province of the Sisters of the Holy Names brings its message to the toilers of to-day. Shall we rest content in the possession of our precious legacy, or consecrate our energies anew and panoply our wills to loftier endeavors in the noble work of Christian education to which our lives are vowed? To the venerated exemplars of Fifty Years we must turn for inspiration and for guidance. In Jesus and Mary the early toilers found strength for the "burden and heat of the day." When in the golden halo of Fifty Years all is transfigured, may not our Jubilee Bells joyfully sound the pæan, "JESUS AND MARY MY STRENGTH AND MY GLORY?"

GLEANINGS of fifty years.

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